

# Issue Of Theological Liberalism Is Discussed By Criswell

By W. A. Criswell  
From 'Look Up, Brother'

There is a strange, inexplicable inconsistency in the "quality conscious" liberals toward reaching the throngs of people. They purport to be the champion of the poor, the father to the orphan, the hope of the disenfranchised and the dispossessed, yet they hardly make a serious effort actually to win them for the Lord. They philosophize, they write books for each other to read, they expound and expatiate upon the dreadful and hopeless future that awaits these heaps of humanity; yet they sit in their ivory towers depending upon some governmental or civic agency to do what no political arm of government can ever do, namely, give the people new hearts, new lives, and a new blessedness in Jesus. Ten thousand problems are settled if a man can be won to Christ. Giving him bread to eat, clothes to wear, a house in which to live, and a car to drive are but temporal expedients. These things will come of themselves if the man can be won from a life of sin, drunkenness, thievery, and debauchery to a life of love, peace, honesty, and industry in Jesus.

## Theological Liberal Defined

These considerations have vastly changed my conception of the definition of a theological liberal. Who is a

liberal in the church? A man who is openhearted to other men of whatever race or color? No. That man is just a Christian. Jesus loved all of mankind, died for their sins, was raised for their justification, and sends us out to preach the saving gospel to them all. Who is a liberal? A man who seeks to answer the agonizing cries of the poor and the sick? No. He is just a Christian. Jesus said for us to feed the poor and to heal the sick. Who is a liberal? A man who gives his life in ministering to the widow and the orphan? One who buries himself in social service? No. He is just implementing the Christian spirit. He is demonstrating the real religion described by Pastor James of the Jerusalem Church in Chapter one and verse twenty-seven of his pastoral epistle.

Who is a theological liberal, then? (Even if you consider yourself a liberal and violently opposed to the stance I take, unless you fall in the following categories, I consider you my Christian brother, differing with me perhaps, but certainly not my enemy.)

He is a theological liberal who turns aside from the Word of God and substitutes for it his own speculations. He is a theological liberal who judges the Holy Scriptures by his own subjective experience and not his experience by the Scriptures. He is a theological liberal who is infected with

the deadly heresy of universalism, the belief that all men are going to be saved anyway, Christ or no Christ, acceptance or no acceptance. He is a theological liberal who cuts the Bible to pieces, denying the supernatural, denying the miracles and the revelations of God, and denying the divine inspiration of the Holy Word. He is a theological liberal who turns aside from the Great Commission and who

feels no burden of soul to win the lost of the world to Christ.

The results of theological liberalism can be seen in every part of church life. There was a time when it looked as if Japan would become a Christian nation. Theological liberalism destroyed the hope. There was a time when it seemed as if Thailand would be won to Christ. Theological liberalism destroyed the hope. There was a

time when it seemed as if the whole student world was ablaze for missions. Theological liberalism destroyed the dream. In the April 25, 1969 issue of Christianity Today there is an article depicting the comparative statistics of overseas missionary forces sponsored by liberal and conservative denominations. The tragic decline in missionary effort by liberal churches is sad to behold.

erosion caused by theological liberalism, humanism, syncretism, and universalism is open to view. This is most desperately illustrated in churches that were in the vanguard of missionary outreach at the turn of twentieth century. The factual article concludes with these words:

To the extent that a denomination loses its missionary zeal, to that extent (Continued on page 3)

## The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Weekly Since 1877

JACKSON, MISSISSIPPI, THURSDAY, JANUARY 15, 1970

Volume XC, Number 3

## Camille Offerings Reach \$822,000

The Hurricane Camille Offering fund administered by the Mississippi Baptist Convention Board, totaled \$822,000 through Dec. 31, 1969, and \$734,122.22 has already been allocated, according to Dr. W. Douglas Hudgins, executive secretary.

The fund has been administered by the Executive Committee of the Board, in consultation with an advisory committee composed of four pastors in the state.

A total of \$109,000 was spent soon after the fund was started for emergency relief of various kinds.

Following this, the largest amount allocated, \$506,222.22, went to Baptist churches on the Gulf Coast, mostly for building aid, but including small amounts in some cases for budget items and personal loss to pastors.

Nineteen thousand dollars was allocated to Baptist churches in Pearl River County for building aid.

Fifty thousand dollars was allocated to assist Negro Baptist churches in the disaster area, with the distribution to be directed by a special committee of nine leaders.

The figure above was an estimate of the needs of the damaged Negro churches given by Negro leaders in

consultation with Dr. Wm. P. Davis, Jackson, director of the Department of Work With National Baptists of the Convention Board.

The committee is as follows:

Dr. Davis, chairman; Dr. T. B. Brown, president, Mississippi Baptist Seminary, Jackson, vice-chairman; Dr. E. E. Spencer, Lorman, president, General Missionary Baptist Convention of Mississippi; Dr. R. W. Woulard, Hattiesburg, president, South Mississippi Baptist Convention; Dr. J. D. Aycock, pastor Broadmoor Baptist Church, Gulfport; Rev. J. W. Brister, superintendent of missions for Gulf Coast Baptist Association; Rev. Famous McElhaney, pastor Morning Star Baptist Church, Gulfport; Rev. E. H. Potter, pastor Bethel Baptist Church, Biloxi; Rev. W. T. Guice, pastor Mt. Bethel Baptist Church, Gulfport.

Dr. Hudgins said that if it was found by the special committee that additional funds would be needed, the executive committee would consider the request in the light of funds available.

The sum of \$25,000 was allocated to alleviate emergency needs on the part of individuals or families, disburse-

(Continued on page 2)



A check for \$100,000 from Camille Relief funds was presented by Dr. W. Douglas Hudgins, Executive Secretary of the Mississippi Baptist Convention, to Dr. John Traylor, pastor of First Baptist Church, Gulfport. The presentation was made at the Thursday night service of a revival being conducted by the church with Dr. Ramsey Pollard as evangelist. Pollard's church, Bellevue, Memphis, gave \$10,000 to the fund. Shown also is George Estes, Jr., a member of the church's building committee.



New building of Shoreline Baptist Chapel, Bay St. Louis, replacing the one completely demolished by Hurricane Camille. Shown 1. to r. are: Rev. Billy Murphy, pastor, and two workmen, Charles Sills and O. M. Clark.



A new Chapel Trailer is shown being set up on the grounds, and in front of the pastor's home of Crane Creek Church, Pearl River Association. When ready for use the chapel is 24 x 54, approximately three times the width of the center section. The church building was demolished by Camille, and a new one is under construction. This is one of three chapels being provided to Camille stricken churches. Rev. Wilson Preshers is pastor.

## Elects Officers

## Action Group In 'School' Statement

The Christian Action Commission of the Mississippi Baptist Convention elected new officers for 1970 and adopted a statement on the crisis situation in the schools of Mississippi at a meeting held Friday at the Baptist Building in Jackson.

Dr. Macklyn Hubbell, pastor of First Baptist Church in Cleveland, was elected as chairman, succeeding Rev. Rowe Holcomb of Hazlehurst, who rotated off the Commission.

Odie Trenor, layman of Houston, was named as vice-chairman, with Rev. Bill Nimmons, associate pastor of First Baptist Church, Starkville, elected as recording secretary.

Dr. J. Clark Hensley, of Jackson, executive director of the commission, released the statement in full, as follows:

"There are many who feel that our future destiny is at stake in this crisis. The twin problems of ignorance and poverty already have a strong hold on our state. Little improvement will be made on the pover-

ty problem until something more is done on the educational problem. To allow the public school system to be impoverished or destroyed will only shift the burden of care to the taxpayers in a further non-productive deteriorating system (welfare, hunger, unemployment, crime, delinquency). The scourges of poverty and ignorance affect all people in Mississippi. There are many children of all races who cannot go to a private or parochial school.

"Like many other difficulties, this cannot be solved in human wisdom. Baptist people should be much in prayer and trust God to lead us through this experience with grace and strength and with a greater Christian witness than before. We, therefore, urge our people to keep in mind some general patterns of behavior that should characterize us.

"1. Each parent has the right and the responsibility to govern the education of his child and to choose for his child either public or private schools. Whatever decision is made should not be criticized by others—nor should there be any attempts at coercion.

(Continued on page 2)

## Thank God For Southern Baptist Concern

### An Editorial Report

"Thank God for Southern Baptists and their concern for Camille victims. They have kept our work going. They have given our people new courage and new hope. Without them we would have had a most difficult time making it." These statements summarize the spirit of pastors and church leaders in the Camille disaster area. Camille was the killer hurricane that hit the Mis-

issippi Gulf Coast and other areas last August.

The concern of Southern Baptists for Camille victims was the top Southern Baptist Press news story for 1969. Few things in American history have brought greater concern for a people, and Southern Baptists played a major part in the expression of that concern.

As soon as the news of the disaster was flashed across the nation, the response began. Relief workers were enlisted and supplies quickly were gathered, and cars, trucks, and planes carrying them headed for the stricken area. Baptists were among those responding, and already the story has often been told of what all of this meant to those who were victims of the swirling winds and crushing waves.

For Southern Baptists, as well as others, this immediate response was followed by one to meet long range needs, aid to help people recover, and to rebuild churches and church programs. Announcement was made that the Mississippi Baptist Convention had set up a disaster relief fund, and would appoint a committee to work with disaster area committees in dispersing the money received. Quickly the funds began to arrive from all over America. Soon the total passed \$100,000, then \$200,000, and then \$500,000. The Home Mission Board had wired \$5,000 emergency funds within hours after the storm hit, and later sent \$50,000 more. The response was almost unbelievable. By January 1 the total reaching the Mississippi Baptist Convention Board office had passed \$822,000. This was in addition to funds and materials which had been sent directly to the stricken churches, and to the Gulf Coast Baptist association offices.

"Thank God for Southern Baptists," said Dr. W. Douglas Hudgins, Executive Secretary of the Mississippi Baptist Convention. "They are going to help us try save every one of these churches." He was echoing the feeling of gratitude felt by all Mississippi Baptists and especially those of the affected areas.

Emergency grants totaling

(Continued on page 4)



## 1970 Royal Ambassador Camping Program Set

Due to the devastation of Kittiwake Baptist Camp caused by Camille, the state Royal Ambassador Camps will, of necessity, be relocated for the summer of 1970. The first three weeks of camp, which include June 8-12, June 15-19, and June 22-26, will be held in the 4-H Club Camp at Sardis Lake. The next four weeks, which include June 29 - July 3, July 6-10, July 13-17, and July 20-24, will be held at Percy Quin State Park, McComb. Each camp week is slated to accommodate 150 campers. Because of the nature of the camp facilities, an increased number of

campcraft activities will be incorporated in this year's program. One of these activities will be a 25 mile nature hike which will include an overnight camp-out experience involving the cooking of two meals. Royal Ambassador boys may choose either camping area they desire. Registration and publicity material are being sent to every church. The camps will be sponsored by the Brotherhood Department, Rev. E. L. Howell, director, with Paul Harrell, associate, to serve as camp director. Photo above shows typical camping activity.

## New \$50,000 Organ To Be Dedicated At MC

Mississippi College will hold a dedication service Jan. 18 for the new Moller pipe organ recently installed in the Provine Chapel as a gift of Harrison P. St. John of Brooksville.

The ceremonies will begin at 3 p.m. in the Chapel auditorium and the public is invited.

Highlight of the services will be an organ recital on the new instrument by Billy Trotter, assistant professor of music at the college. Mr. Trotter's specialty is organ and he has been presented in numerous recitals throughout the South.

The new organ, costing close to \$50,000, is considered as one of the finest instruments of its type in this area. Mr. St. John contributed a great portion of the cost of the organ—memory of his mother and father, Sallie Love and D. T. St. John. He educated seven sons at Mississippi College.

Harrison St. John was the youngest of the seven sons and graduated with distinction from Mississippi College in 1924.

After graduation, he taught in the public schools of Mississippi for 33 years. During the years he was ch-

ing he did graduate work at the University of Mississippi and George Peabody College for Teachers. In the summer of 1931 he married Miss Lillian Morris of Senatobia and they taught together until their retirement several years ago. The last eleven years of his teaching career were spent as superintendent of schools in his hometown of Brooksville. A Baptist, Mr. St. John has served as superintendent of the Sunday School, chairman of the Board of Deacons, and taught the Men's Bible Class for many years.

(Photo on page 2)

## SBC Receipts Reach Operating Budget, Miss Capital Needs

NASHVILLE (BP)—The Southern Baptist Convention ended 1969 with Cooperative Program unified budget contributions of \$27,433,440—surpassing the operating budget and paying all of the capital needs held over from 1968, but still about \$650,000 short of the 1969 capital needs.

The \$27.4 million did provide \$149,891 of the \$800,000 approved capital needs (building construction) allocation, but the amount was \$650,109 short of the fund required to meet the total 1969 SBC budget of \$28,083,549.

Though the amount was short of the total budget needs, Cooperative Program contributions for 1969 exceeded the 1968 gifts by \$1,455,970, or 5.6 per cent. Comparatively, during 1968 the percentage of increase over 1967 gifts was only 3.21 per cent.

Porter W. Routh, executive secretary of the SBC Executive Committee, said here he felt the 5.6 per cent

increase was significant, and noted "continued confidence in the Cooperative Program" by Baptists throughout the nation. Routh's office receives and channels the contributions to the 19 SBC agencies receiving the funds.

"We are grateful that increases in Cooperative Program funds from 25 of the 31 state conventions made it possible to report a 5.6 per cent increase over 1968," Routh said.

"We must have a six per cent increase in 1970 if we are to pay the operating funds voted for 1970, the \$650,109 due on 1969 capital funds, and the \$1,050,000 already voted by the SBC for capital funds for the agencies in 1970," Routh added.

"We join with all Baptists in praying that these greatly needed resources might be provided in this first year of the new decade," he said.

Under convention approved procedure, the \$650,000 in unmet 1969 capital needs (Continued on page 3)



# American Bible Society Displays Bibles Of The U. S. Presidents

NEW YORK — When George Washington was inaugurated on April 30, 1789, no Bible had been provided for the ceremony. Jacob Morton, marshal of the parade and Master of St. John's Lodge, No. 1, New York Masons, saved the day by rushing the Lodge's altar Bible crostown for the swearing in of the first U. S. chief executive.

The 202-year old Washington Bible is one of 20 Bibles of U. S. Presidents on display through Feb. 21, 1970, in the gallery of the American Bible Society headquarters at Broadway and 61st Street.

The use of a Bible during U. S. Pres-

idential inauguration ceremonies, never stipulated in the Constitution of the United States, was initiated by Washington. "It is impossible," he said, "to rightly govern the world without God and the Bible."

The first President also added the words "So help me God" at the end of the oath, and kissed the Bible, a tradition later followed by almost all his successors.

The Washington Bible was used in 1921 for the inauguration of President Harding, himself a Mason; and again in 1953 for President Eisenhower's first inauguration.

Oldest Bible in the exhibit is the Franklin D. Roosevelt Bible, dating from 1886, and the only inaugural Bible in a modern foreign language,

Dutch. This Bible was used at all four inaugurations of the 32nd President. Containing Roosevelt family records from the early 18th century, the Bible, after generations of use, is worn, with many pages frayed and the title page missing.

Use of a family Bible for the inauguration was started by Grover Cleveland, who was sworn in as 22nd and 24th President of the United States on a Bible given him by his mother.

Ordinarily, until the late 1800s, the Clerk of the Supreme Court supplied the inaugural Bibles.

On the passing of Roosevelt, the oath was hastily administered to Vice-President Harry S. Truman. Truman noted on the flyleaf of the Bible used

on that occasion, "There was much scurrying around to find this book on which to take the oath."

A few days before William McKinley's inauguration, a delegation from the African Methodist Episcopal Church presented him with a large Bible made entirely of Ohio materials by Ohioans, and asked the President to use it at his inauguration. The Clerk of the Supreme Court, reputedly, solemnly asked the chairman for "a wheelbarrow and, perhaps, a derrick if the President uses a Bible of that size when he takes his oath!"

The two Bibles used by Richard M. Nixon during his inauguration, opened to Isaiah 2:4, are on display for the first time. Both Bibles, belonging to his great grandparents Joshua and

Elizabeth Milhous, are over 100 years old.

James A. Garfield, a clergyman of the Christian Church (Disciples of Christ), is the only clergyman to have become President of the United States. While taking the oath of office, he placed his hand on Proverbs 21:1: "The king's heart is in the hand of Jehovah as the water courses: He turneth it whithersoever he will."

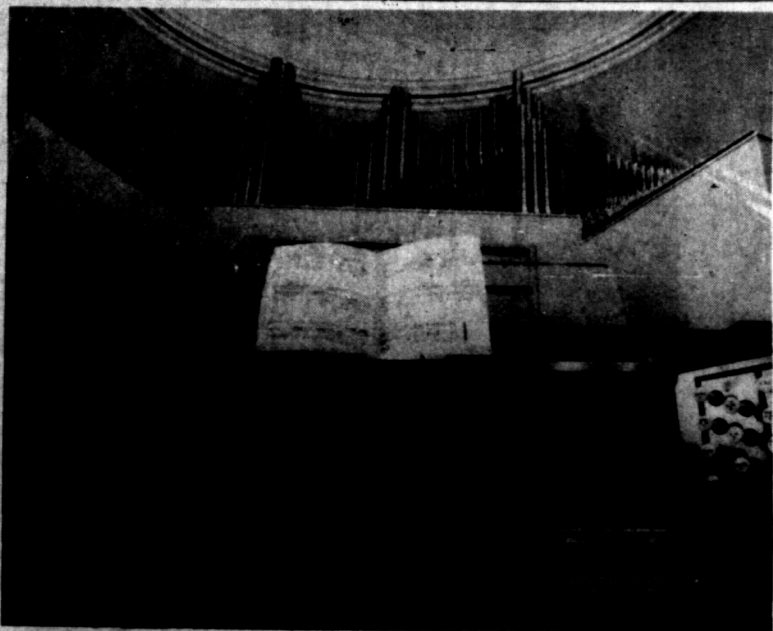
Included in the display is the symbolic 500,000,001st volume of the Scriptures distributed by the American Bible Society, presented to President Eisenhower in 1957. The presentation is engraved in gold on the large red morocco Bible.

Also on exhibit is the symbolic one billionth copy of the Scriptures dis-

tributed by the Society, presented to Mr. Nixon by the Bible Society last May. The special bound volume is one of the first copies of the Bible Society's extra - large - type edition of "Good News for Modern Man," the New Testament in Today's English Version.

Two of the inaugural Bibles in the display, belonging to Grover Cleveland and Calvin Coolidge, are American Bible Society editions.

Founded in 1816, the American Bible Society translates, publishes and distributes the Scriptures without note or comment. The non-profit organization seeks to provide all men everywhere with a copy of the Scriptures in the language they can read at a price they can afford.



\$30,000 Moller pipe organ to be dedicated at MC.

## Holcomb Of Hazlehurst Announces Retirement

Pastor Rowe C. Holcomb plans to retire from the pastorate of First Church, Hazlehurst after the church observes its centennial February 22. February will also mark 21 years he has served there as pastor. In a letter read to the congregation January 11, the pastor asked that his resignation be effective March 31, 1970.

Part of his ministry was in Texas and Oklahoma, then a 10-year span as pastor of First Church, Kosciusko. He and Dr. E. Ray Izard are co-authors of a history of the Hazlehurst church which will be released at the centennial.



Pastor Holcomb has been active throughout his ministry in various phases of associational and state denominational work. He recently served as chairman of the Christian Action Commission of the Mississippi Baptist Convention. The Hazlehurst ministry has been marked by significant advancement along all lines — evangelism, stewardship, missions, new building, new programs and staff.

Rev. Rowe C. Holcomb is the son of Rev. and Mrs. W. B. Holcomb, now deceased. His father began his ministry in Mississippi more than 90 years ago, and the chain of father or son pastoring the state has continued all these years.

According to the Baptist Record, January 1918, the "Holcomb Blaze," a survey through the virgin pine forest of South Mississippi, was a well-traveled road to the Gulf Coast until the railroads were built. The Holcomb "spiritual blaze" was started when Elder Philip P. Bowen, a Home Mission Board missionary, conducted

services at the home of great-grandfather Gardner Holcomb in Hancock County. Rowe Holcomb's grandfather was converted (as was the great-grandfather) and it is from this lineage the illustrious Baptist Holcomb family came.

Another brother was not at home at the time of the Baptist missionary's visit. Upon making his profession of faith, he became a Methodist, and it is from his posterity that many Holcombs are associated with Methodism in Mississippi.

The following churches in the state have been pastored by either W. B. Holcomb, Harmon R. Holcomb, T. Luther Holcomb or Rowe C. Holcomb: Purvis, Lumberton, Poplarville, Piquette, Wiggins, Wesson, Waynesboro, Quitman, West Laurel, First McComb, Tupelo, Durant, Yazoo City, Columbus, Columbia, Pontotoc, Kosciusko, Hazlehurst and many rural churches in the general areas of these towns.

Dr. W. E. Holcomb, a deacon of First Church, Jackson, a former president of Mississippi Woman's College, and a former president of the Mississippi Baptist Convention, is also a lay member of this same family.

Rev. and Mrs. Holcomb and son, Rowe, Jr., plan to remain in Hazlehurst after retirement.

## Rev. Leon Emery's Father Dies

John Wilburn Emery of Greer, South Carolina, died early Monday morning, January 12, after an extended illness.

The body was to be at Wood's Mortuary in Greer until the funeral, which on Monday had been tentatively set for Tuesday afternoon, January 13, at the Mt. Pleasant Baptist Church.

Mr. Emery was the father of Rev. Leon Emery, associate, Cooperative Missions Department, Mississippi Baptist Convention Board.

## Action Group Statement

(Continued from page 1)

"2. School administrators and teachers who seek to carry out mandates or abide by regulations should be protected by the community, with good will and support by that segment of the Christian community who decide to go either the private or parochial school route as well as those who stay with the public school.

"3. The dignity and respect for human personality regardless of race should be preserved by all Christian people.

"4. Care should be exercised not to pit race against race, recognizing that these problems of social adjustment affect all alike.

"5. Common sense, Christian love and concern for each other should be the normal pattern for Christian behavior.

"6. Since Baptists are in the vast majority in Mississippi, the end results after a few years will reflect the maturity of Baptist people who call themselves Christian."

Other members of the commission are: Rev. Bill Duncan, Brandon; Gerald Kees, Brookhaven; Dr. Graham Hales, Jr., Hattiesburg; Rev. E. F. Hicks, Waynesboro; Fred Rogers, Meridian; Dr. Fuller B. Saunders, Jackson; Dr. Charles Myers, Jackson; Dr. David Owen, Hattiesburg; M. Rayburn, Meridian.

## Stevens Accepts College Position In Missouri

Rev. Paul W. Stevens, native of Columbus, has accepted the position of director of Christian training at Southwest Baptist College, Bolivar, Mo.

Mr. Stevens will assume responsibility for in-service training of ministerial students, youth revival team programs, and special conferences for training in any of the Christian ministries.

He received his B.A. degree from Mississippi College in 1960, his B. D. degree from New Orleans Baptist Seminary, 1964, and has attended graduate school at New Orleans, working toward the Th.D. degree. Since 1956, Mr. Stevens has pastored several churches in both Mississippi and Louisiana.

Mr. Stevens and his wife, Glenda, have two children, Andrew, age 8, and Pippa, age 4.

## 65 ASSOCIATIONS REPORT INTENTIONS TO BE AT SHAPING SEVENTIES MEET

Sixty-five associations have reported their intentions to be represented at the statewide Shaping the Seventies Conference to be held at First Baptist Church in Jackson Jan. 26-27.

Eleven associations have not reported and these have been asked to contact the State Sunday School Department, P.O. Box 530, Jackson, Miss 39205 as soon as possible.

The associations that have not been heard from, according to Rev. Bryant M. Cummings, Sunday School director and state committee chairman, are as follows: George, Hinds-Madison, Humphreys, Lamar, Leflore, Monroe, Perry, Rankin, Sunflower, Washington, Winston.



New officers of Christian Action Commission elected Friday of last week, are, from left: Rev. Bill Nimmons, Starkville, recording secretary; Dr. Macklyn Hubbell, Cleveland, chairman, and Odie Trenor, Houston, vice-chairman. Dr. J. Clark Hensley, at extreme right, is executive director.

## Hurricane Offerings

(Continued from page 1)

ment to be made by the Gulf Coast Baptist Association office, upon recommendation of a local pastor.

### Three Trailers Purchased

A total of \$25,000 was allocated for the purchase of three chapel trailers to be used by churches whose buildings were completely destroyed, Crane Creek and Flat Top in Pearl River County and Shoreline Park Mission on the Coast.

This action was stipulated by the Southern Baptist Home Mission Board in Atlanta as a part of its gift of \$55,000 for the Camille fund.

These trailers, now being manufactured by a firm in the state, will be used later in mission work in Mississippi.

The \$506,222.22 allocated to the churches on the Gulf Coast was as follows:

First, Gulfport, up to \$200,000 according to actual need, plus \$3,000 for pastor's losses; First Long Beach, \$139,381.58; Gulf Gardens, Gulfport, \$38,795.98; Trinity, Biloxi \$3,136; East Howard, Biloxi, \$23,251.41; Bay View, Biloxi, \$22,900; (includes \$17,500 for loss of pastor's home); Lakeshore Bay St. Louis, \$8,000; First, Mississippi City, \$7,500; Broadmoor, Gulfport, \$5,897.09; Beach Boulevard, Pass Christian, \$5,500; Shoreline Park Mission, Bay St. Louis, \$4,816.91; Pass Road, Gulfport, (for pastor's home) \$3,338; Riverside, Pass Christian, \$3,125; West, Gulfport, \$2,939; Fernwood, Gulfport, \$2,400; First, Bay St. Louis, \$1,600; First, Waveland, \$1,241.25; Bay Vista, Biloxi, \$980; Olivet, Gulfport, \$200.

The \$19,500 allocated to churches in Pearl River County was as follows: Crane Creek church, \$10,000; Flat Top, \$7,500; Steep Hollow and Derby, \$1,000 each.

The Hurricane Camille offering was begun in the churches of the Mississippi Baptist Convention on Sunday, Sept. 7 at the request of the Executive Committee of the Convention Board, upon recommendation of Dr. Hudgins and reached the total of \$822,000 by Dec. 31, with funds still coming in.

The Executive Committee of the Board is composed of Dr. Earl Kelly, Jackson, chairman; Dr. Robert L. Hamblin, Tupelo; Rev. J. R. Davis, Batesville; Dr. Bob Simmons, Meridian; Dr. George Purvis, Jackson; Dr. David Grant, Jackson; Rev. Estus Mason, Crystal Springs; Rev. James Metts, Indianola; Glenn Perry, Philadelphia.

The pastors on the advisory committee are Dr. Joe Tuten, Jackson; Dr. Robert Marsh, Laurel; Dr. Brooks Wester, Hattiesburg; Dr. Beverly Tinnin, Meridian.

Dr. Hudgins said that of the \$822,000 received, \$355,000 came from Mississippi, with the remaining \$467,000, including the \$55,000 from the Home Mission Board, coming from outside the state.

He added that most of the funds, both from within and without the state, came from churches, some directly and some channeled through state conventions.

Hurricane Camille struck the southern part of Mississippi on the night of August 17 and did damage estimated at well over \$1,000,000 to the Baptist churches and pastors' homes, in addition to virtually destroying both Gulfshore and Kitiwake Baptist assemblies.

(Blessitt did not indicate what arrangements, if any, he had made with Washington officials for use of the Washington Monument area for his rally, or with Health Education, Welfare officials for distribution of the gifts.)



Autograph Party For Dr. Earl Kelly

First Church, Holly Springs, gave an autograph party on December 23, for Dr. Earl Kelly, former pastor there, now pastor at Ridgecrest, Jackson, who recently published a book on the Epistle of James. Left to right: Dallas King, moderator, Marshall Association; Harold Fisher, President, Blue Mountain; Rev. Clyde Little, pastor, Holly Springs, First Church; Donald Hoppa, Headmaster, Marshall Academy; Dr. Walter Sandusky, deacon, Holly Springs, First; Dr. Earl Kelly; Collins Tidwell, deacon, Holly Springs, First. This book is a collection of thirty-three expository sermons based on text from the Epistle. Published by Craig Press, it sells for \$3.95. A copy may be obtained from the Baptist Book Store or by writing Dr. Earl Kelly, pastor, Ridgecrest Baptist Church, Jackson, Mississippi.

## Arthur Blessitt

# Minister To Sunset Strip Begins Trek To Washington

HOLLYWOOD, Calif. (BP) — Arthur Blessitt, a Southern Baptist evangelist known popularly as the "minister of Sunset Strip," has started a 3,000 mile march to the nation's capital, carrying enroute an 80-pound wooden cross and calling America to spiritual revival.

Blessitt, founder of a "gospel night club" named "His Place" where he operates a ministry to hippies, drug addicts, motorcycle riders, tennyboppers and topless dancers, said the purpose of his "pilgrimage" is "to dramatize the need for a spiritual awakening throughout America."

"Who does shall represent the crisis of our nation, and the Christ of the future," Blessitt said. "We shall walk, and we shall pray, and we shall be the living presence of Jesus Christ."

He was accompanied on the

journey by his wife Sherry, and their three children ages five to six months and four young men who will take turns in pairs carrying the 10-foot rough-hewn cross. Blessitt will carry the cross into each city they reach.

Two camper trailers, one pulled by a car driven by Blessitt's wife and carrying their three youngsters, will pace the walkers.

Blessitt, an evangelist with a flair for the dramatic, said that he was not making the journey for publicity. He said he made no advance announcement of his departure on Christmas day because he didn't want the complications of undue publicity.

The 29-year-old evangelist, a native of Mississippi, spent 28 days last summer chained to the same 80-pound cross he will carry on the trip.

He fasted for the entire four weeks. He said he did this to protest his eviction from the building housing "His Place." Later, he was able to raise funds to move to a new location.

During his six-month march to Washington, Blessitt will lead several city-wide evangelistic rallies along the way. Spots on the route include Phoenix, Ariz.; Albuquerque, N. M.; Amarillo, Tex.; Oklahoma City, Tulsa, Okla.; Springfield, Mo.; St. Louis, Louisville, and Cincinnati.

The trip will come to a climax July 18-19 in Washington, D. C., with plans for a mass prayer rally at the Washington Monument.

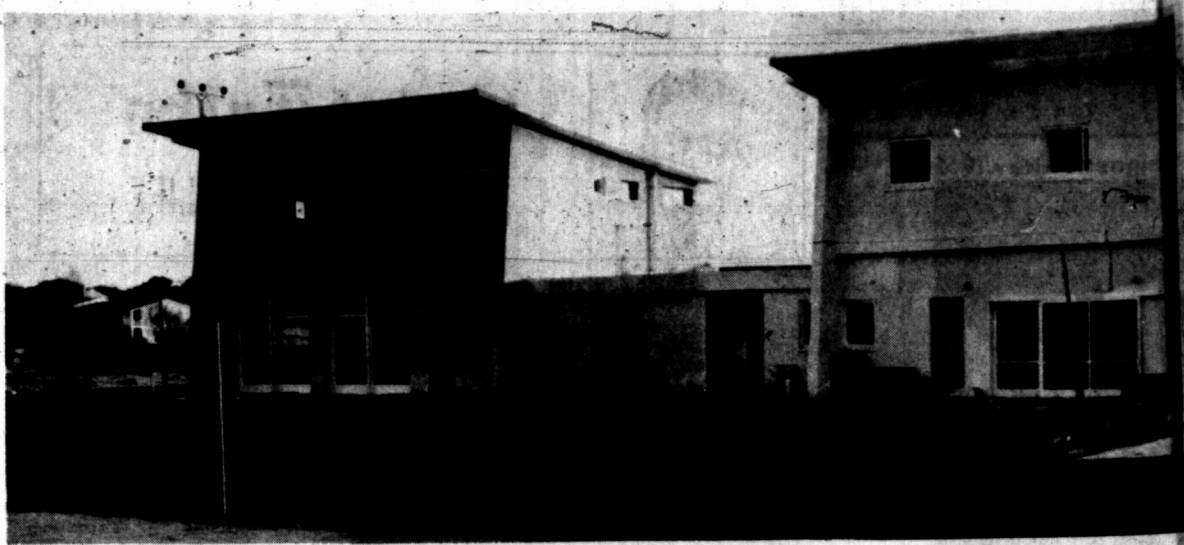
Blessitt said he hoped a half-million Christians would attend the rally. Each person attending was requested to "bring a Bible, a flower, and two gifts — one to give personally

in D. C., and one gift to put on the lawn of the Department of Health Education and Welfare for them to give out."

He asked that during the six months of the walk, Christians everywhere pray one hour each day for spiritual revival in America, to "rap (talk) about Jesus daily," to "receive soul food" (read the Bible) daily; and to "lend a hand to a needy friend."

Those who will not be able to attend the mass rally in Washington next July were asked to keep their churches open July 18-19 for prayer, to have fellowship prayer meetings and brotherhood projects of community help for the needy, and to give a local gift and send a gift to the Department of Health, Education and Welfare for them to give out.





### New Dormitory For MKs In Israel

A NEW DORMITORY for children of Southern Baptist missionaries in Israel has been dedicated near Tel Aviv. Mrs. Chandler Lanier, missionary who supervised the building of the dormitory, praised the vision and cooperation of all who contributed to its realization. She spoke in Hebrew to the guests at the dedication and open house. Rev. and Mrs. Marcus C. Reed are missionary

houseparents for their own two teen-agers and eight other MKs (missionary kids) who board at the dormitory. Reed expressed his appreciation to Southern Baptists for supplying the funds for the building, which facilitates the Baptist students' attendance at the American International School in Israel. (Photo by Chandler Lanier)

### SBC Annuity Board Offers Tax Booklet

Dallas — Ordained ministers will find the 14th annual income tax guide, available from the Southern Baptist Annuity Board, an invaluable aid in preparation of 1969 returns.

Because of a limited number, the booklet, "Minister's Guide for 1969 Income Tax," is available on a first come, first served basis. It is designed to help the minister whose income is primarily from salary and fees from ministerial activities.

Address requests for the guide to: Minister's Income Tax Guide, Annuity Board, SBC, Room 315, 511 North Akard Building, Dallas, Texas, 75201. When writing, please be sure to include your zip code with your return address.

It is right to be content with what you have, never with what you are.

Stretching may be an aid to health, but it doesn't seem to help the truth any.

Thursday, January 15, 1970

BAPTIST RECORD PAGE 3

## 'The Talking Dead'

By Carey E. Cox  
Executive Secretary

Mississippi Baptist Foundation  
Did you ever hear a dead person talking? Do we shudder at such a thought or say impossible? Yet, the Bible recognizes such to be a reality and we may even conclude that all the dead continue to speak in this world. We are told that Abel "being dead yet speaketh." (Heb. 11:4)

Lives touched on mission fields by Cooperative Program dollars touch other lives and start chain reactions which shall last until the end of time. The good or evil which we do does not die with us, but continues to produce some of the same kind of fruit in others. The total harvest for the seed which we sow is not all gathered in when we draw our last breath.

We hear William and Catherine Booth on the street corners of our cities today. Evangelical Christianity today hears the voice of Martin Luther declaring "the just shall live by faith." David Livingstone did not discontinue lighting gospel lamps in Africa when he drew his last breath.

The voice of the Wesleys is heard regularly around the world. No man lives or dies to himself. Not only do our works follow us into eternity but follow us in time after we have departed this world physically.

Christian stewardship is not limited to what we bring to the Lord's treasury on Sunday. It is true that we segmentize life, but God is interested in and we must account to him for the total of life. We are as much responsible to God for how we leave an estate as for how we make it.

That which we leave when we die can make it more difficult to win victories for Christ, or it can continue to give strength and support to his work. The stewardship of the estate is as important as any other aspect of Christian stewardship.

The Mississippi Baptist Foundation is a tremendous service channel through which Christian resources and Christian love may serve the Lord down here after we go to live with Him up there. The Mississippi Baptist Foundation is your denominational agency through which many won-

the preaching of the Gospel of redemption. There is a psychology and sociology that teaches that men are what they are simply because of environmental factors, and that diagnoses society's ailments as sickness rather than willful sinfulness.

As I read an editorial like this, I ask "Who are these termites that destroy the windows of churches and earth?" Then I think through all the preachers, teachers, and Christian leaders I know. Are the termites our dedicated missionaries? No. Are the termites our faithful evangelists? No. Are the termites our Bible-believing converts? No. Are the termites our pioneer preachers who even now are laboring in difficult places? No. Are the termites our soul-winners? No.

Look up, brother! The house of the Lord will not yet fall into the hands of his enemies. — W. A. Criswell, Look up, Brother (Nashville, Broadman Press 1970) part of chapter 6, used by permission.

derful Christians who are now with the Lord continue to educate young people, minister to children, heal the sick, preach, sing and serve on mission fields.

Free service is offered by the Mississippi Baptist Foundation to all who are interested in establishing a trust agreement or writing a will where by any part of our denominational work is given consideration.

### Young Jacksonian

#### Awarded Bronze Star

Roney C. Charleston, 3736 Parkway Avenue, Jackson, has been awarded the Bronze Star for heroism in combat in South Vietnam.

His father, Robert Charleston, a supervisor in Building Services at Mississippi Baptist Hospital, won a Silver Star in action in Italy during World War II.

Young Charleston, a Specialist 4 with a unit of the Second Infantry in South Vietnam, is now stationed at Camp Carson, Colorado, after a Christmas visit home.

He is one of six sons, four of whom have been in military service — two in Vietnam. Five finished at Brinkley High School (one as valedictorian). The sixth is in grade school.

Specialist Charleston was cited for "courageous initiative, bold determination and selfless concern for the welfare of his fellow soldiers."

The Bronze Star was awarded for his action in combat January 8, 1969, when his unit was attached by a unit of the North Vietnamese Army.

"With complete disregard for his personal safety," reads the citation, "Specialist Charleston immediately dismounted his vehicle and placed devastating suppressive fire on the insurgents with his personal weapon."

"After killing one aggressor within 25 meters of his position and seriously wounding another, he returned to the track and assisted the medical aidman in applying first aid to friendly casualties."

"Continuing to ignore the hostile fusillade raking the area, Specialist Charleston volunteered to become a member of a litter team and carried several wounded comrades to the medical evacuation zone."

"He then returned to his armored personnel carrier and served under constant machine gun fire until his force was defeated."

"His courageous initiative, bold determination, and selfless concern for the welfare of his fellow soldiers significantly contributed to the successful outcome of the encounter and was instrumental in saving several friendly lives."

When you're talking you're not learning anything.

An empty tomb proves Christianity, an empty tomb denies it.

A legend is a lie that has attained the dignity of age.

## W. A. Criswell: On Theological Liberalism

(Continued from page 1)

tent its effectiveness at the home front diminishes also. There is a good deal of truth in the slogan "evangelize or perish!" One thing is quite clear from a study of the statistics: The claim that church union (a darling project of the liberals) advances the witness of the church and enlarges its outreach lacks historical support, both as it relates to church growth on the home front and as it relates to missionary outreach abroad.

In evangelism, the theological liberal disdains revivals, the effort to seek the lost, the commitment to visit on the part of his Sunday School. He just repeats the verbosity he reads in dreary books while the world perishes before his very eyes. Or else he is consumed with the ephemera of a passing day. Yesterday a mother told me of her little nine-year-old boy who had gone to church with the family. They belong to a liberal church. The mother had been bringing the lad to our church for several Sundays, but last Sunday they worshipped in their own congregation. After they had listened to the liberal preacher, the little boy asked his mother, "Mother, why does he not tell us about God as Dr. Criswell does?" The mother replied, "Son, I do not know." The pastor had preached about a movie. He did not mention God, or the Bible, or Jesus, or salvation. Why? I do not know. I do not understand. But that is the liberalism I oppose.

In church life, this liberal is a parasite. He lives off the consecrated work of his forefathers. Those old saints served God and built the congregation, but many a liberal feels called of the Lord to destroy the faith the people once loved. There are no prayer meetings (usually dances instead). There are no evening services (usually cocktail parties among the members instead). There are no soul-winning visitation programs (usually pointless, aimless social gatherings instead). Finally the church is dead. It looks like a sepulchre Sunday night and through most of the days of the week.

The liberals propose to update us, make us relevant, pull us out of our antiquated, traditional beliefs, rid us of our medieval theological baggage, and set us at liberty to go and grow and glow in our newfound intellectual and spiritual freedom. Wonderful! Marvelous! So we update ourselves, get relevant, follow their leadership, so where they go, do what they do, believe what they believe, move with them. Where are we going? What are we going to do? We are going to send out more missionaries. Really? We are going to win more souls. Actually? We are going to build more churches, take care of more orphans, minister to more of the poor, advance the outreach of the demonstration. Are you serious? We are going to enter more zealously into our pioneer work and bring our teeming cities under the influence of the gospel. You must be kidding! Look at some other denominations. There liberals preside over dead churches, dead mission boards, and dead denominations. If we go where the action is, we shall have to go in some different direction. I was amused by a newspaper interview after the New Orleans Convention with Bob Harrington, known as the "chaplain" of New Orleans' Bourbon Street. He started discussing me and the liberals. A paragraph in the article reads:

"It would be very easy for me to become a liberal," the burly evangelist said. "All I would have to do is backslide and get outside the will of God in my life."

To find common ground between a liberal who does not believe the Bible and a conservative who does is difficult indeed. A liberal pastor, in a letter, said to me: "I did not like you the first time I ever heard you. I have heard you many times since, and I liked you less each time I heard you. I like you least of all now." I was emphatically told as I began writing this book: "No possible com-

promise is ever effective with a person who does not want to compromise with you. You cannot satisfy people who are not like you. They will probably resent you no matter what your particular approach. The simplest thing to do is to be yourself and not try to fit into a world not made for you."

#### The Attempt to Compromise

How shall we compromise with these critics we are scrutinizing? As a former president of the Southern Baptist Convention Dr. K. Owen White has written in the Baptist Beacon, that we who believe the Bible are under constant attack. If we hold convictions, we are told that we are bigoted. If we express them, we are narrow and belligerent. If we call for uncompromising loyalty to the truth, we are provincial and unbrotherly. If we believe the Bible, we are guilty of bibliolatry. If we refuse to go along with the prevailing theological ideas, we are isolationists and reactionaries. We are told that everything is relative, nothing is absolute, thus the authority of God's Word is not only challenged but abandoned. How do we compromise with a belief and an attitude like this? In the name of broad-mindedness and unity the liberal seeks to silence our voice of testimony.

My fear of the liberals is for our Christian witness. As I write this, I have just returned from a foreign country where the mission churches of a liberal American denomination have died and our Southern Baptist people are assuming the responsibility for the evangelization of the nation. Am I to forsake everything I believe and every commitment I have made to Christ my Lord in order to find common ground with these designers of decay? Where do we find the gifts of not caring, not agonizing, not fearing for the future? Were it a matter of Biblical interpretation, we could love Jesus together and find an infinity of room for a thousand differing exegeses. Dr. B. H. Carroll believed an altogether different interpretation about the second coming of Christ than I believe, but the point is, he believed the Bible literally, faithfully, devoutly. Thus many of us differ in our interpretation of the Word of God. But as long as we accept the Bible as our ultimate authority, we have a common ground on which to stand. When we reject the Bible, what becomes of us? Listen to this reminder from a recent editorial in the Rocky Mountain Baptist:

History can tell one many things if he will but listen. The best of early Unitarians did not deny the inspiration of the Bible, the reality and banefulness of sin, nor yet the Saviourhood of Jesus Christ. Hezekiah Packard, prominent Unitarian in his day, declared, "I have nothing but Christ to trust to, and I hope to be clothed with my Saviour's righteousness." These people began to compromise, seek relevancy with the day, drift—you can see where they have ended up.

History tells us when any group, denomination, or people breaks away from evangelical theology, no real theology, no real theology is left, and gravitation downward is inevitable. Can there be anything stranger to country whose progress and accomplishments are to so great an extent the pure product of the Christian faith (and to a body of people professing religion, even employing in their lives the Bible as a text book and singing in their songs Biblical sentiments) than this downgrade in theological thinking that makes of them "razor-back hogs in the Ozark mountains" to the world its greatest and most ethically its only blessing, and that Book which has for centuries been the world's one and only adequate moral luminary?

Not all at once but little by little liberal misconceptions make roads into the foundations of our faith. Have you heard the story about the razor-back hogs in the Ozark mountains? No one could catch any of them. The

wild animals evaded dogs, hunters, and trappers. Finally a trapper came through the village and remarked that he would capture the hogs. Three weeks later the hogs were safely enclosed in a strong fence. When asked how he did the impossible, he replied: "I scattered a little corn and they ate it. I scattered more corn, and they ate that. Finally, I put out enough corn to lead them into a trap. . . . If I can get any animal to eat my corn I can trap him. . . ." While we are not animals, we can become snarled in the trap of repudiating the Word of God. I am sure the well-meaning liberal does not trap us by design, but the results are just as bad.

The liberals make much of so called "social salvation." If we can change the fabric of society, they say, we can change the nature of the people who make it up. How I wish this were so! More money, more education, more cars, more gadgets, more everything material would forever solve our problems. The trouble is, people do not change in their hearts by changing the clothes in which they dress. A thief will be a poor thief if he is poor, and the same man will be a rich thief if he is rich. Poor, he may steal a can of tomatoes out of a box car; rich, he will steal an entire railroad system and get away with it. A change of status or environment will not change the heart of the soul. A recent edition of Look Magazine was a cartoon. The judge is on the bench. Three juveniles are in front of him standing on the floor. An officer of the law who arrested them is standing in the background. The judge is saying: "You come from wealthy families. You live in restricted neighborhoods. You drive the latest cars. Your parents are influential in the city. You attend the best schools. No wonder you are in trouble!" An editorial in one of our Baptist state papers astutely observed:

We are being told today in many areas that the only salvation man needs is a change of social environment, and that this salvation is effected by means of education rather than redemption. If education is a saviour why did Greece become the world's saviour? If "culture" is the redeemer of the race, what happened to paralyze its redeeming powers at the very moment when it had reached its apex? Take the immoral, revolutionary and destructive conditions on college campuses that are now exciting his interest, not alone of educators but of the general public—conditions that are raising questions so serious that no philosopher has risen with adequate answer, and tell us if there is the slightest prospect that "education," divorced from Christianity, promises anything to the future than a new paganism, so tending to an unbridled license and to the exercise of unmeasured lust that it picks to the repetition of history in a degradation of the present-day civilized nations to the same point to which Babylon, Greece, and Rome plunged?

Education has never proven itself even a moral force. It gives a veneer to civilization, but it makes no contribution to righteousness of character.

Until America and the world has better men and women, is governed by good men — not withstanding all the emphasis that society, political-social-religious, can put upon education and culture, we will continue our downward trend. The challenge to Christians today is "tell all the good news of Jesus and salvation." Only as men come to know Christ as Saviour, Lord and Master will they become better men — good men.

There may be many of our people who will choose to go down that road outlined by the liberal critics. Many in other denominations have done so. There may be many of our churches and institutions that will be lost to any real missionary and evangelistic outreach because of the wrong kind of liberalism. We see such churches and institutions by the score in other denominations. But what of my denom-

# CONCERN



### COOPERATIVE PROGRAM '70

## "Go Ye Into All The World And Preach The Gospel To Every Creature ---"

### Set Your Sights On A World Witness For The Seventies!

### Accent The Positive --- Help Your Church Shape The Seventies For The Saviour!

### Be A Faithful Mission Witness!

### 1970 - THE

### YEAR OF MISSION

### OPPORTUNITY!



## The Baptist Record

Largest Circulation of Any Newspaper  
Of Any Kind In Mississippi  
JOE T. ODLE, Editor

### Thank God For Southern Baptist Concern

(Continued from page 1)

more than \$100,000 were made in the days and weeks immediately following the storm. These enabled the churches to continue their programs, during the period of disorganization and confusion, before a fairly normal pattern of life had been restored. These funds met emergency needs of individual pastors, paid pastor's salaries, and met other needs which were so urgent at the time.

#### Grants Made

Early in January, the Executive Committee of the Mississippi Baptist Convention Board, along with the special Camille Advisory Committee, met in Jackson, to make further allocations from the Camille funds which had been received.

Already an Associational Committee of the Gulf Coast Association, the Baptist association for the area where the worst part of the disaster occurred, had gathered information of losses and needs, and had sent a list of suggested allocations. Also applications had been received from churches in Pearl River Association which had suffered losses not covered by insurance. The committee was able to grant every request from both of the associations.

It also voted to give \$50,000 to Negro churches, distribution to be made by a committee comprised of three Coast Negro pastors, three Negro state leaders, and three white Baptist leaders, including Dr. William P. Davis, Director of the Department of Work with National Baptists for the Mississippi Baptist Convention Board.

An additional \$25,000 was granted to the Gulf Coast Association Committee for meeting emergency needs of individuals and families in the area, regardless of race or creed.

Another action already had been taken in the ordering of three mobile units from the funds provided by the Home Mission Board. These will be used by churches which lost their buildings, until new facilities are ready.

As your editor I wanted to know, and be able to report to Southern Baptists and Mississippi Baptists what all of this response had meant to the Camille affected churches, so I drove to the Coast to talk to as many pastors and people as possible.

#### \$100,000 Check To First, Gulfport

I was present for the service at First Baptist Church, Gulfport, the church suffering the greatest monetary loss in the storm, when Dr. Haddins presented to the pastor a check for \$100,000. This was the first part of a grant of up to \$200,000 to meet the church's needs. It was a thrilling moment, and after an emotional expression of gratitude, the pastor asked the people to stand and sing the doxology. Tears were in many eyes, and all hearts were deeply stirred.

This service was in the beautiful auditorium of the Gulfport church, but the carpet, which had been cleaned of dirt and debris by the members, had only temporarily been put together, for two rug laying companies had given up after trying to relay it. Whether it can be saved still is problematical. Absent also were the beautiful pews which once sat there, but now folding chairs filled part of the spacious room.

**We'll Make It!** Says Pastor  
"Gifts like this will enable us to make it," said pastor John Traylor of the Gulfport Church, the next morning as we sat in his rebuilt office, where a wall had had to be replaced, and other repairs made. "In the beginning we just didn't know. But when the insurance men began to tell us that we were probably going to get a satisfactory settlement, and I got reports of what Southern Baptists and Mississippi Baptists were doing, I knew we could make it. We have a tremendous debt, and we couldn't take on more. So many of our people suffered severe losses that we could not finance anything new. Now fellow Baptists have saved our program. We'll come back."

"The spirit of our people is splendid," continued Dr. Traylor. "But gifts like this from Southern Baptists mean so much. They help us to realize more than ever the oneness of Southern Baptists. As you well know this is a missionary church, fully supporting the Cooperative Program and all

convention causes. Now they will be more convention minded than ever before."

This was the same spirit we found everywhere in the hard-hit area. The marks of the storm still are there, and will be for a long time. The destruction was so vast that it will take years to rebuild. But the churches all have been made usable, or, where destroyed, now are being rebuilt.

#### East Howard, Biloxi

The pastor of the East Howard Church in Biloxi, sat at his small desk (the old one had been destroyed, and someone had provided this one), in a room which still showed signs of the storm, and told us what the gift from Southern Baptists would mean to them. "We can replace our pews, our nursery and other educational building furniture, and repair the air conditioning, he said. The latter is very necessary in the hot humid summers down here. The church will need a little more help than has already been granted, according to the treasurer who came in while I was there. There was some damage to wiring, which was not discernable immediately after the storm, but now is showing up when the salt water has completed its work. Also some other damage has been found.

"The assistance from Southern Baptists will make it possible for us to carry on our ministry," said pastor H. L. Brock, who came to this field two months after the storm. "Our people have a wonderful spirit, and this grant will mean so much to them. They know that Southern Baptists care."

#### Mississippi City

"Our attendance is larger than it was before the storm," said pastor Charlie Hill of Mississippi City. He was dressed in the clothing he wears at a filling station where he works four hours a day to supplement his salary.

I wondered where the people were coming from. For an entire block inland, for the full length of the beach at Mississippi City, hardly a building is standing. Many homes and businesses were destroyed. But now there are trailers, and of course, most of the people away from the beach did not lose their homes.

"I stood in the auditorium, where I had walked in just three days after the storm. Then it was desolate and in ruins, but now it had been cleaned up, and repaired. Somehow these pews were made a little better than most of those which had been in the water, and the pastor believed they might be able to continue to use them.

The pastor spoke of new needs which had appeared. The floor furnace in the pastor's home had been in the salt water, and now had failed. That cost \$200 to place. "The insurance company refused to pay for my car," he said. "I am trying to get \$250 to get something else." He had not reported these losses to the Associational Committee, and I suggested that he do so. I knew that Southern Baptists would want to help this faithful pastor and people who were sticking and going on, and were "now reaching more people than ever."

#### Pastor, Pass Road

"My wife said, take that 'For Sale' sign down," said John Wade. He is pastor of Pass Road Church, a congregation made up largely of laboring people in Gulfport. We knew that the storm waters had entered their home and destroyed their furniture, and damaged the house, and that in the beginning they had been completely discouraged. They felt that they were too old to start over, and the income from the little church, simply does not provide funds for much saving for emergencies like this. To supplement their income Mrs. Wade works in the dining room of one of the coast hotels. But now, Southern Baptists had provided them funds to replace their furniture, and repair their home. So they were looking up, and had new hope.

Bro. Wade was more interested in his people and his church than his own needs. He told about some homes he had visited, and people he had been able to help from the funds provided by Baptists. He is the association moderator, and works on the associational relief committee. Our hearts were warmed as we left the home of this pastor.

#### Long Beach

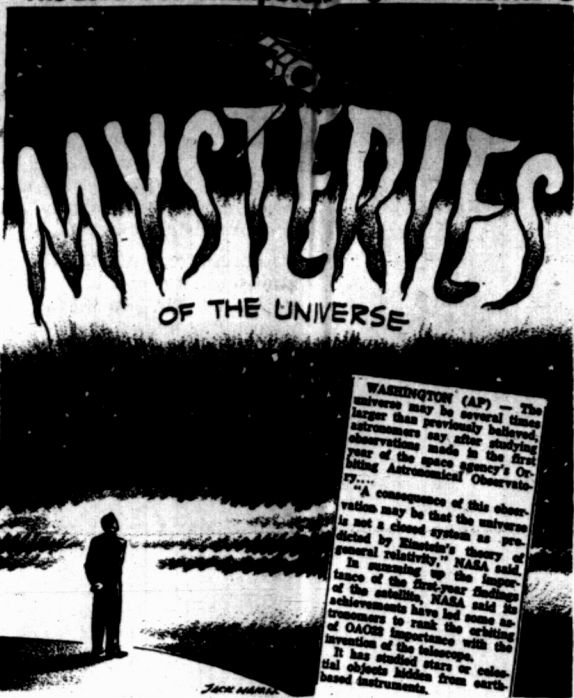
Pastor Gail DeBord of Long Beach, was out of the city, but we since have talked to him by

## THE EDITORIAL PAGE

PAGE 4 BAPTIST RECORD

Thursday, January 15, 1970

"The Lord God Omnipotent Reigneth"—Rev. 19:6



phone. This church suffered great damage and is receiving \$139,000 from the special Baptist funds. He said, "In the past few months there has been an overhanging shadow in Long Beach due to the fact that our church looked as though it was not repairable, and with the damage and debris that had accumulated on our property it had seemed like an insurmountable task.

"We wish more than anything else to be able to thank people personally and individually for their care, their concern, their love, their prayers for us, and for their making their prayers substantial by sending assistance both in person and by gifts," this young pastor continued.

"In the past few weeks as we have anticipated the time when the Camille Fund would be distributed, and there has been some enlightenment to our people as to how much people have cared, there has been some heightening of our optimism," Brother DeBord continued. "Then this past week when the committee revealed how much they could give to assist us, we have begun to see that our building can be restored and loss of contents replaced. We are certain we shall be able to come back, and be able to present a voice for the Lord here such as we have not had before. This is both because people cared, and because we want to do that in response to their love."

#### Pass Christian

"Seventy percent of our people lost 70% or more of what they had," said Rev. Thomas Ayo, pastor of the Pass Christian Church. This was the church which is on the highest point in Pass Christian, and so was the only church building in town which was not destroyed. He was the one who said immediately after the storm, "We have a building, but no congregation." He was talking about the fact that in this, the city which was at the very center of Camille's destruction, the people had been scattered. But they are coming back. Not all of the homes were destroyed, and in the areas where they were, trailer towns now stand.

"Our attendance is larger than it was before the hurricane," said the pastor. "Our offerings, too. Of course, that doesn't mean much, for the church always has been weak. But our people are looking up, and we are gaining ground."

This building had several families in it during the storm, and they helped save the building.

#### Beach Boulevard

We learned that some of the families of Beach Boulevard Church near Gulfshore Assembly have come back, and that services here again are being started. This is the building rebuilt by the young people from First Church, Pensacola. The pastor's home was gutted by the storm and will be rebuilt with funds from the convention gifts. As these people come back, they will find a church awaiting them.

#### Shoreline Mission

North of Bay St. Louis we stopped at the site of the Shoreline Mission. This building was completely destroyed by the storm. A piano leans upside down against one of the pine trees in the yard now. This was the little mission, not yet a church, which was trying to borrow money from a bank to rebuild, when the missions committee came, and said Southern Baptists will rebuild your building.

The work was started. Funds began to come in to the Association Missions Committee, which that committee decided could be used for this building. A student at New Orleans Seminary only an hour away, Rev. Billy Murphy, was called as pastor.

He has moved on field. Today a very nice two story building, which will be worth about \$40,000 is being erected. Already the congregation is meeting in the lower section, even though it is unfinished. Before long, this mission will have a splendid building through which it can minister to the many people of the area. As we drove away we knew that we had seen Southern Baptist gifts at work, and we thought of the witness for Christ in that area for years to come.

#### Associational Superintendent

Already we had spent some time in the office of J. W. Brister, Superintendent of Missions for the Association. He had told of these and other churches, which we had no opportunity to visit. This splendid leader who has served so valiantly since the storm told me that Southern Baptist gifts would enable them to recover, and carry on their ministry.

I was especially interested in the aid he had been able to give to individuals and families. Scores of letters had come expressing gratitude for Baptist aid in the hour of emergency need. He told of a pastor who had refused to ask for help, feeling that he could make it. However, he finally had used up every resource, and had no way to turn, so came to the associational office. A check from the Baptist funds changed everything and he left with a smile, with new courage, and with gratitude to God for Southern Baptists.

"It is amazing," said Bro. Brister. "From all over the nation, help has come, both directly and through the convention fund. He told of a lumberman in Hope, Arkansas, who had called to offer lumber for a church building. Later when plans could be developed, Brister had called him, and a truck load of materials came, with window and door framings assembled, windows and doors and other materials ready for erection.

He told of a church in Northwest Texas which offered to send several of its men to work since actual construction of buildings had to be delayed until there were insurance adjustments, available permits, etc. The superintendent promised to call back. When he found things ready, the men could not come, but the pastor said, "Go ahead and have the work done that our men would have done, and we'll pay for it."

This is the story, over and over. Southern Baptist response has made it possible for Camille stricken churches to recover, and quickly. And how much this was needed by the people.

#### Crane Creek

This last church we had opportunity to visit was Crane Creek, a large country church located in Pearl River Association about thirty or forty miles from the Gulf Coast area, but in a section greatly hurt by Camille as she moved inland. The entire roof of this building had been lifted off, and the building damaged beyond repair. The church had continued its services in the open air as long as it was possible.

A new building is under construction, but we were there to see the new mobile chapel provided from funds given by the Home Mission Board. It had been pulled into the church yard from the factory a few hours before, and now the sides were being unfolded, so that by the following Sunday this congregation again would have a building in which to meet. Another church, in the same association, Flat Top near Picaune, will get one of these chapels, for its building too was destroyed. Still another church on the coast will get a chapel.



## Quiet Talks ON RELIGION IN LIFE

CHESTER E. SWOR

### "Au Revoir" But Not "Farewell"

With this installment I am bringing my weekly column in our BAPTIST RECORD to a temporary halt; and, with the hope and feeling that I shall be "back again," I am saying "so Long For Now" but not "Farewell."

The continuing heaviness of my schedule of speaking, traveling, and general writing has come to a point of making it difficult for me to find the time and energies to prepare a vibrant, helpful column weekly. Therefore, I have asked Dr. Odle to excuse me for a time.

Dr. Odle has been truly magnanimous toward me in every way, and my admiration of him and my gratitude toward him are very great. Mrs. McWilliams has been so splendid in "shepherding" my column into print each week. Other members of Dr. Odle's staff have been most cordial and helpful. To each of them I am sincerely, deeply grateful.

You, my readers, have overwhelmed me with your expressions of appreciation of the column. In letters, telephone calls, greeting cards, personal conversations, and even in a few telegrams you have been gracious and generous. It is because of your wonderful response that I hope to resume the column at a future date.

#### A FAVOR SOUGHT

Meanwhile, may I ask a favor of you? Please pray with me that I may be able to work out some financially feasible plan which will make possi-

ble my having more time off for writing. As my work now stands, when I do not speak, I do not earn; and, since I spend a considerable amount of time each year in work which brings small compensation (missions, youth retreats, high school weeks, and the like), I am obliged to spend more weeks in speaking than I would spend otherwise. This means that time and energy for writing are insufficient for the writing which I would like to do.

When time and energies permit, I hope to resume this column, to prepare a book for high school graduates, a faith-strengthening book for college students, another book of devotional messages, a book of "sermons in stories," and, perhaps, a weekly newspaper column. Thank you for praying with me in this regard!

Here's a challenge for 1970: Why not commit to memory the entire Sermon on the Mount — Matthew 5 during the January-April period, Matthew 6 during the May-August period, Matthew 7 during the September-December period? When those three great chapters, firm in memory, become the guidelines of our lives, we shall be transformed Christians!

Bless you! And, as I said at the outset of this column, "AU REVOIR" BUT NOT "FAREWELL."

Chester E. Swor,  
902 Whitworth St.,  
Jackson, Mississippi

## NEWEST BOOKS

LOOK UP, BROTHER! by W. A. Criswell (Broadman, 140 pp., \$3.50).

Every Southern Baptist should read this book. It sounds a word of encouragement to those who feel that the cause of conservatism in Southern Baptist ranks has been lost. It is a response and answer to the liberals who are seeking to gain control of the Convention, and it is a challenge to conservatives to make their position known and to continue their efforts to keep the Southern Baptist Convention true to the Word of God in all of its program and effort. Dr. Criswell begins the book by looking at the experience of Elijah when he became so discouraged that he got under the juniper tree. God revealed to him that there were seven thousand who had not yet "bowed to Baal." Dr. Criswell discusses the vast numbers among us who have not yielded to the siren call of modernism, and shows that Southern Baptists still are a conservative people. He faces the discouragement which is evident among Southern Baptists but shows that it is not based on the attitude of the majority, or on the program of the churches and convention.

Dr. Criswell deals with some of the problems which face our Convention at this time. The third chapter deals with the race issue and shows that, contrary to the common concept, Southern Baptists have been very aggressive in the area of Christian race relations. The fourth chapter deals with the problem of social action, and again shows that Southern Baptists have been doing far more in this field than most people give them credit for. Chapter five deals with the criticism of Dr. Criswell's book on the Bible and defends his position, and shows where most Baptists stand. Chapter six discusses the critics (of his book) and the liberalism which they represent. He gives one of the finest critiques of liberalism that we have seen anywhere. (Part of it is published in this issue). Chapter seven deals with relevancy in religion and shows how ridiculous is the critics' censure of the church as being irrelevant. Chapter eight discusses the heritage which Southern Baptists have from the past and the torch which we have been given to carry. It calls for a return to doctrinal teaching and preaching such as that which characterized the ministry of our forefathers and a renewal of emphasis on the great truths which have made Baptists what they are. The final chapter looks at the future and says that Southern Baptists will remain conservative, will employ the latest techniques and methods to win, train and guide our churches and our people in the way of the Lord; will move toward deeper spiritual objectives; will give increasing emphasis to mission work; and will continue in its conservative position of Christian witness until our blessed Lord comes.

We thank God for Dr. W. A. Criswell, with his great scholarship, his complete dedication to the Lord, and his love for Southern Baptists. How fortunate the Convention is to have him as a leader at this hour. This book is his clarion call to all Southern Baptists to rededicate themselves to the Lord Jesus Christ, to his precious Word, and to the tasks which he has given to Southern Baptists, as a unique people in the midst of the ecumenism and compromise of this modern day. We hope that hundreds of thousands of Southern Baptists will read this book, for we think that it will be a challenge to get the Convention to moving once again.

These mobile units will be used by these churches, until permanent buildings can be erected (also with help from the SBC hurricane fund), and then they will be available for mission work wherever needed in the state.

The pastor of Crane Creek Church, Rev. Wilson H. Presher, told me of the joy his people were expressing concerning the trailer chapel, that they now would have a building in which to worship.

Regretted that time had not permitted visiting every church which had received assistance, but that was impossible on this trip. However, I had seen enough to realize just what the Camille fund had meant to our fellow Baptists of the Coast, and had seen at work all along the Coast area.

Churches are being repaired or rebuilt.

Congregations are receiving aid in carrying on their work.

Individual families, by the scores of even hundreds, have received personal aid.

Numerous Negro congregations will receive assistance in repairing their buildings.

Like Paul, I saw, and heard, and thanked God and took courage.

I thank God for hearing the prayers of and for these people.

I thank God that Southern Baptists and Mississippi Baptists for their generous assistance to fellow Baptists and others, in this hour of need.

#### The Baptist Record

515 Mississippi Street  
Jackson, Miss. 39201

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Official Journal of the  
MISSISSIPPI BAPTIST  
CONVENTION BOARD  
W. Douglas Hudgins  
Executive Secretary  
The Baptist Building  
Box 530, Jackson, Miss. 39205

Baptist Record Advisory Committee: Henry Harris, West Point; S. R. Mason, Jackson; Kelly Dampier, Charleston; Paul H. Leber, Moss Point; G. O. Parker, Magee; Bob Ramsey, Tupelo.  
Subscription \$2.50 a year payable in advance.  
Second Class Postage paid at Jackson, Mississippi.  
The Baptist Record is a member of the Southern Baptist Press Association, the Associated Church Press and the Evangelical Press Association.



# What A Way To Spend 2 Years!

CLINTON, Miss. — What a way to spend two years!

The spring on the beach in Florida, the summer at a camping resort, and the winters at a ski resort.

Sound like a vacationer or a retired person? It's not. It's a young Mississippi College graduate hard at work.

He's Ronnie Boswell of Noxapater and he's involved in the US-2 Program of the Home Mission Board of the Southern Baptist Convention.

Boswell, who graduated last year from Mississippi College with a double major in history and Bible religious education, is in the resort ministry aspect of the program.

His job is to travel from one resort to another, depending on the season, ministering to the spiritual and other needs of the people there.

Most of his work thus far has been in North Carolina, as he received his appointment through the State Baptist Convention of that state.

He did spend the last Easter Holidays on the beach at Daytona Beach, Fla., however, ministering to college students who flocked there for fun and frolic.

Boswell is currently in Arkansas where he is orientating Baptist Student Union students of that state who will be going to Daytona Beach next

summer. The dedicated collegians provide entertainment and personal ministry to others who come to the beach.

During the past summer he was involved in a ministry to campers around Lake Norman, located some 30 miles north of Charlotte, N. C.

He conducted worship services for the campers on Sunday. During the week he would provide a recreational program for the camping families. Friday and Saturday nights were spent showing commercial entertainment films.

The remainder of his time he spent in personal contact with the campers and in visitation. He feels as though this was the most meaningful part of his ministry.

"You have no way of measuring results of your ministry," says Boswell, "as you usually only see the camper one time." "This makes it a greater ministry of faith than other types of ministry."

"When Sunday rolls around only a very small percentage of these people would bother about dressing and going in to a church service, so we took the service to them — right in the camping area."

"With outdoor services, it made

preaching easier as you were in the midst of nature and could draw analogies easy," continued Boswell.

During the winter he is working at the ski areas around Boone, N. C. Next summer he expects to be over at Atlantic Beach in a Coffee House ministry.

The resort ministry program was begun in 1962 by Southern Baptist and is still in the experimental stage. "It's worthwhile," claims Boswell, "as the present day trend is to more leisure time and more outside activity."

Boswell is also sold on the US-2 Program. "It gives college young people a chance to use their enthusiasm and creativity in exploring new ways in which our church can minister in the world today," he says.

Next fall he will enter Southern Baptist Theological Seminary in Louisville, Ky., to study theology. He might enter the resort ministry work full-time following his seminary study.

Four other Mississippi College graduates are involved in the US-2 Program. Mr. and Mrs. Tom Prevost are in student work in Idaho and Mr. and Mrs. Glen Turner are in resort ministry in Ocean City, Md.

## Today's Youth



RESORT MINISTRY—Ronnie Boswell (left) of Noxapater, a recent graduate of Mississippi College, is shown pointing out some of the resort areas he has ministered in to Rev. Bradley Pope, director of religious activities at the college. Boswell is involved in the US-2 Program sponsored by the Home Missions Board of the Southern Baptist Convention. He is working in the resort ministry, being stationed at different resorts during the various seasons of the year.—M.C. Photo by Joe Lee

## Togo Youths Reject Paganism

"We are seeing young people reject paganism and accept the challenge of Christianity," says Mrs. Morris G. Pruitt, missionary stationed in Lome, Togo, in West Africa. "One night about 20 who were responding to a 'youth night' program nearly raced to the altar for fear that only the first few would be accepted."

Mrs. Pruitt says she now understands such competitive behavior on the part of the Togolese young people, but she was baffled by her first encounter with it. Under her direction, teen-agers in the Baptist mission in Lome inaugurated a regular Monday night program for youth. When she and some of the boys tried to distribute 500 invitations at a nearby school, they were good-naturedly mobbed by the eager students.

"They were coming from all directions," Mrs. Pruitt says, "grabbing the invitations from our hands and pulling at our clothes. They were screaming, laughing, and shouting so they couldn't hear us say there was an invitation for each of them."

She explains that "among these Togolese, the strong, the powerful, and the forward gain; therefore, there is a constant battle to get what one can when one can." She says she had not reckoned with this at first, when she had stressed to the young people at the mission the idea of "the personal touch" with the invitations.

The first "La Soiree de la Jeunesse" ("youth night" in French, official language of Togo) produced another scene of mayhem. People began arriving at the chapel 30 minutes early. Children claiming to be 13 or over darted, pushed, and shoved for space. Adults with babies tried to barge in. The iron gate was shut, and the pressure of bodies against it bent the lock. Some people tried to climb over the walls.

Since then, the youth program has acquired a more orderly, if no less eager audience, Mrs. Pruitt says. Activities begin promptly at seven with an educational movie supplied by the American culture center in Lome. After that, choruses are sung in French. "If the roof could be raised by their volume, it would fly off," the missionary says.

A people make mistakes; that's what they put erasers on lead pencils.

A sharp tongue severs many a good friendship.

## Hong Kong Baptists Train Media Experts

By Ione Gray

HONG KONG, November 6 — This British Crown Colony could become the center for training mass communications technicians and professionals for all of Asia. If this comes about, it will be due largely to the vision of Timothy Yu of Hong Kong Baptist College, with the support of Hong Kong Baptists and Southern Baptist missionaries.

The communication department of Hong Kong Baptist College began its second year two days before the first communication-satellite ground station began operation in the Colony in late September. Delayed television programs can now be received directly from the States, but high costs are holding these to a minimum. However, the satellite makes possible faster and better cable and telephone service.

A proposed new satellite over Asia could bring the world into the homes of this crowded cosmopolitan crossroads and take it into the rest of the world.

The timely communication department of Hong Kong College is located only a stone's throw from the city's two television and two radio stations, each with English and Chinese broadcasts. The department is teaching 194 students the art of communicating. Of the 90 boys and 104 girls, five are foreigners. Nearly half are Christians, a higher percentage than in the entire student body of 2,700.

Mr. Yu, a Stanford (Calif.) University graduate in communication research and journalism who directs the communication department of the college, says its goal is "to send into both religious and secular fields of communication men and women possessing intellectual discipline and a thorough education in the instruments of the mass media to the end that truth may be promoted."

Mr. Yu says Asians can best understand the Christian gospel when it is communicated through Asians: "A message is more likely to succeed if it fits the patterns of understanding attitudes, values, and goals of the receivers."

At the beginning of its second year, the communication department of the college added to its staff two Southern Baptist missionaries, Rev. Bill E. Towery, Jr., career missionary from Brownwood, Tex., and Miss Ann Carson, a missionary journeyman from Borger, Tex. Mr. Towery teaches television production and writing and Miss Carson teaches journalism and serves as program coordinator for the department.

Eighteen teachers work full part time in the department, which has 35 courses and three majors: public relations, journalism, and broadcasting. The department staff of 18 there is no other such school of communications in all of Asia.



## Royal Ambassadors Present Program At Corinth

ROYAL AMBASSADORS of First, Corinth, presented a special program during the time of the Lottie Moon Offering emphasis similar to "The Worth of a Boy." The WMS theme, with praying hands, was used as background. Each industry bidding had a poster depicting it. The head counselor served as auctioneer, the educational director as over-all program planner. The Broth-

erhood president assisted. J. G. Buckley, education director, brought a message on "Love and Missions." Last year the Baptist men, and the church family, sponsored two mission tours for the boys, one to New Orleans to visit Baptist mission points, and one to North Carolina, to see the work done with the Cherokee Indians and to visit Ridgecrest Assembly.



## 1st, Ellisville, Presents Drama at Youth Convention

FIRST, ELLISVILLE, was one of the four selected to prepare and present a drama for the Youth Convention held over the holidays. They presented the drama "Who Cares Anyway." Participating were Petey Barnett, Norman Smith, Shelby Mitchell, Mike Bush, Steve Geddie,

Jack Thompson, Bob Culpepper, Anna Mitchell, Sarah Claire Endom, Nina and Susan Jones, Beverly Howell, Nevalyn Price, Sandra Odom, Frances Hardee, Wanda Sanders, Janet Mitchell, Jean Beech, Nancy Weems. Rev. W. C. Burns, pastor, directed the drama.



REV. MORRIS G. PRUITT, missionary stationed in Lome, Togo, in West Africa, baptizes one of the local young people who has professed faith in Christ after becoming involved in the youth program of the Baptist mission in Lome.—Photo by G. Clayton Bond



TIMOTHY YU (right), director of the communication department of Hong Kong Baptist College, confers with members of his staff (left to right), Wong Hung Fun, tutor and secretary, Ann Carson, program coordinator, and Britt E. Towery, Jr., professor.

## Young Evangelist's Trademark: 'Spireno'

"Spireno!" is the trademark of Richard Hogue Evangelism, Inc. This means, "Spiritual Revolution, Now!" and it sums up the message of a 23 year-old evangelist from Oklahoma City.

Richard Hogue is communicating the Gospel on a scale in churches throughout America, which previously has only been experienced in massive city-wide crusades.

Since January 1, 1969, 3,915 persons have made public professions of their faith in Christ, in response to Mr. Hogue's straight forward appeal. During September, 806 persons registered first-time decisions; 429 of these coming during eight days at the First Baptist Church of Bartlesville, Oklahoma.

Following a recent crusade in his church, Pastor Dick Cole of the First Baptist Church of Raytown, Missouri, observed that "Richard Hogue com-

municates clearly and forcefully to youth." He declares his church bridged the generation gap with Richard Hogue.

When teen-agers follow the lead

of this young man, who has been called "the Pied Piper preacher", they hear that to "turn on" means to be adjusted so that one functions ac-

(Continued on page 8)

## Are You A Store Window Mannequin?

By Ruby Singley

Some Christians are like store window mannequins. "How could that be?" They boast they don't smoke. Neither do these display models. Some people put on a pious look and with pride announce they don't swear, curse, or tell dirty jokes. Neither do the store window mannequins.

Do you defend the right? Or do you conduct yourself as one of the models on dress rehearsal in a store window and sit silently while an untruth is being told about someone? Silence condones the falsehood and you may tear down the reputation of an innocent just as if you had spoken the false accusations.

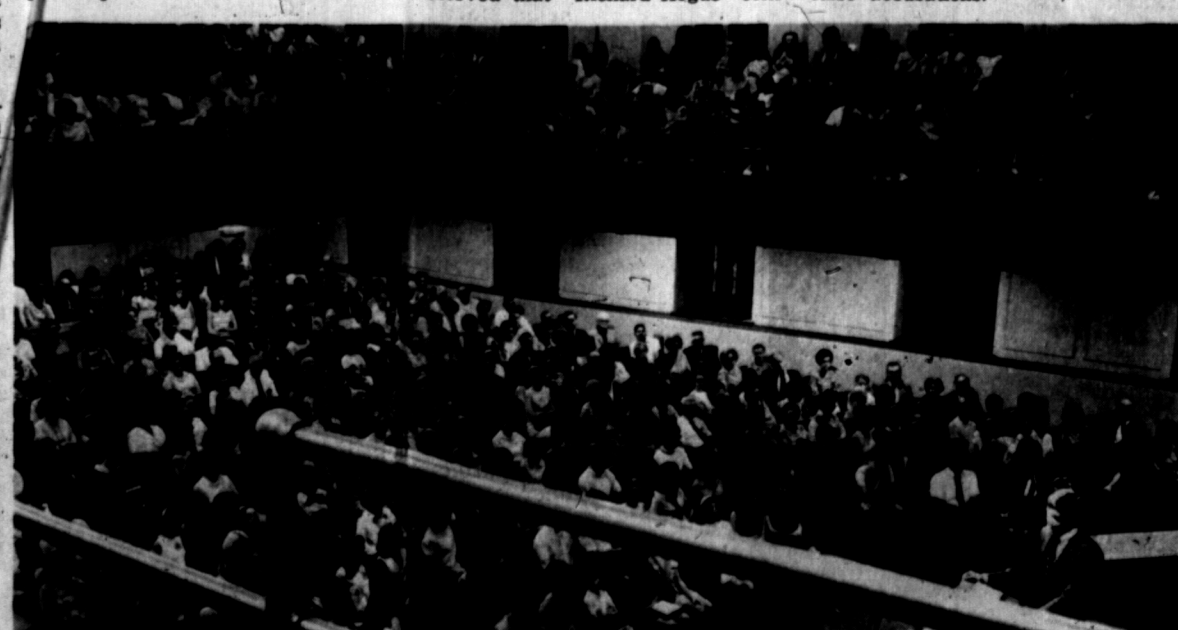
When a false or misleading impression is given of someone, and you know the circumstances involved, and just one little sentence would explain and clear the innocent, do you turn into a mannequin — Christian, remaining neutral, keeping silent? There is no such thing as neutrality where right and truth are concerned. You are either for right and truth, or you are against right and truth. In your so-called neutrality of silence, you are taking sides for the wrong, and you are taking sides against the right. There is no fence to straddle. You are either on one side or the other.

Truth and right speak through the tongues of those who are NOT store window mannequins. But who open their mouths and speak the truth, and stand up for the right. The individual who makes an effort to live his Christianity does not sit silently and uphold falsehoods and condone wrong by silence. He speaks out, tells the truth and defends the right of an innocent being attacked by Satan's arrows. It is easy to sit still with folded hands, to look sweet, and tender and good, and to remain just as silent as the store window mannequin.

Satan whispers with soothing words, "Do nothing." And it is so easy! Even the store window mannequins do that! A dead fish floats down stream, going along with the tide, but it takes a live one to swim upstream.

Once a preacher listened to a woman's long list of "don'ts." "I don't swear, don't smoke, don't curse, don't tell filthy jokes, don't dance, don't lie, don't steal..." When she stopped for breath, he asked her just one question: "Lady, what in the world DO you DO?"

The store window mannequins don't do ANY of these. But that is just one side of the record. We need to play the other side.



OKLAHOMA CRUSADE — Evangelist Richard Hogue of Oklahoma City is shown above addressing a capacity crowd at the First Baptist Church of Bartlesville, Okla-

homa, where 429 persons openly received Christ in a September crusade.



Club and the Junior Class at Mississippi College. He is an active member of the Fellowship of Christian Athletes and also serves as a youth leader in the Jackson Southwest Y.M.C.A. program.

Rev. Larry W. Fields is pastor of First, Summit.



## Running Water

## Mississippian Takes Priceless Gift To Ailigandi

The San Blas Islands, on the Atlantic side of Panama, are inhabited by 30,000 Cuna Indians, who have resisted change fiercely, and still live in the manner of their ancestors.

Now, due in large measure to Mississippians from Calhoun City — Dr. Carter Dobbs, dentist and Aubrey Edmondson, retired U. S. Civil Engineer, — the island of Ailigandi for the first time has running water.

Dr. and Mrs. Dobbs have made two contributed dental missionary service tours to the San Blas Islands. In 1967, they saw the young, struggling Marvel Iglesias Baptist Hospital, sponsored by the Home Mission Board, SBC, as understaffed, in need of more storage space, more linens, more medicines and drugs, and particularly in need of more water. During rainy season, the gutters on the hospital gave a moderate amount, but with dry season, water had to be hauled from far upriver, in Indian cayucas. The hospital was often forced to limit consumption to 250 gallons a day.

Since 1967, the hospital has grown. Patient beds have doubled. Many inadequacies have been solved. And a water system has been installed that will supply running fresh water year-round.

## WATER FOR AILIGANDI!

Ammo-Sipu skillfully guided her heavy cayuca up river past the brackish water line, bathed, did her family laundry, filled her calabash gourds, and loaded the cayuca until the ripples on the river almost spilled over into the loaded cayuca. Slowly she

paddled the heavy craft back to the island on the twice-a-day, two-hour mission of getting fresh water for her family on the Island of Ailigandi. (According to information given by Peter Miller, Sr., Ailigandi Island was first inhabited about 1800, after the island the original Ailigandi Settlers lived on was practically destroyed by an earthquake.) About one hundred and seventy years later, Ammo-Sipu's great, great (many times great), grand-children were making the same trip up the river in the same way as Ammo-Sipu had, doing the same strenuous chores in the same way.

The Dobbs returned home and began to tell the people back in Mississippi of the need, and one of those who heard and became interested was Aubrey Edmondson, retired U. S. Civil Engineer, and consultant expert to the town of Calhoun City on water, sewage disposal, streets and roads. With the information he was given, he said the task was not impossible.

In early 1969 the Dobbs returned on their second dental missionary contributed visit. Dentistry was only one of their activities there, as they were busy gathering information for the engineer, Mr. Edmondson. The churches of the Calhoun County Baptist Association and other friends had become intensely interested in the water project, and soon money began to come in, voluntarily, to help finance the project. The first thing needed was 12,000 feet of plastic pipe. When there was enough money on

hand, this pipe was ordered and shipped to Panama. The Army took the pipe from Colon to Ailigandi; and when the pipe was unloaded on the island, the Indians understood that this meant the plans were real, and their enthusiasm and anticipation began to rise. Then a small gasoline-driven pump, to start operation with, was put on order.

So on September 18, Mr. and Mrs. Aubrey Edmondson at their own expense sailed (with the pump) from New Orleans, aboard the S. S. Cristobal, bound for the greatest adventure of their lives — the bringing of WATER TO AILIGANDI.

To begin operating, he wanted to start, temporarily, with the simplest possible system — which was to lay a pipe line from the fresh water source of the upper river to the island and begin pumping. He knew that the most difficult phase of this plan would be to cross the 1,700 feet open stretch of bay from the island to the mainland with the pipe line. This had to cross the shipping channel, with its currents, and irregular coral bottom. Since the plastic pipe containing fresh water would float, he had to place 40 pound weights every 6-7 feet along this pipe. The pipe was in twenty-foot sections, and had to be perfectly dry and clean when these sections were joined. Now this was the rainy season, and the rain and mud posed an almost unsurmountable problem, but a challenge that Aubrey Edmondson met!

On the Mainland, enough of the

weighted pipe was joined to reach across the bay and was made ready to be moved across the bay to the island and lowered into place.

Through the Island Congress, a request was made for 225 men and 75 cayucas. These were to be at the mouth of the river Friday morning, October 3, at 10:00 to assist in the laying of the pipe. By 9:00 every cayuca and every male, from school boy to grandfather, had gathered on the Mainland at the mouth of the river, so great was the excitement and anticipation. So the first job was to select only the help and assistance that was necessary, and to try to see that the surplus cayucas and personnel were kept out of the way.

It was decided that the best way to move the pipe into place would be for the Indians to pick the entire length of pipe up and simultaneously, on a given signal, they would walk forward, feeding one section at a time onto a cayuca which would move out with another falling in behind it to receive the next section.

One interested observer who flew by while this operation was in progress, remarked about the never-to-be-forgotten sight of the apparent bridge from the Mainland to the island — the string of cayucas engaged in the pipe laying. The ropes were tied around each weight on the pipe while on land, and enough rope was coiled

on top of each weight to permit that particular weight to reach the bottom with a surplus length of 3 feet to permit handling. After the pipe was unloaded and had reached the bottom of the bay, divers were directed to examine the pipe from one end to the other to see that it was resting so as to not be damaged, and to remove and bring back each cord around the weights. They reported that the pipe was seated well and brought back 150 ropes, one from each weight. A pump was waiting in readiness, up river attached to a previously laid length of pipe sections, which was quickly connected to the line across the bay. After the pump began pumping, most of the people rushed back to the hospital and saw the muddy water and air soon clear out of the pipes and the clear water rush out in a strong two-inch stream!

## FRIDAY, OCTOBER 3, 1969, WATER CAME TO AILIGANDI!!

On the Island, the atmosphere became carnival. Around the end of the pipe, spilling its precious water, there gathered all the people on the island, shoulder to shoulder each carrying his own container to capture the new found luxury of flowing water. They became patient, and one would follow another in line, not wasting. They came for two days — night and day — before realizing that from now on there would be plenty.

So under the most primitive conditions, with little help other than unskilled Indian labor, this man, Aubrey Edmondson, had in less than ten days accomplished what others had spent months and years planning — flowing water to the hospital and to the people on Ailigandi. But he was not alone in this, as his good wife, Mary, was by his side helping and praying on the site for success, as well as many back home who could not be there in person, but were there with them in spirit with their prayers. There was Dr. Gruver, of the hospital, who devoted every spare moment he could take away from his patients, to help and to be a part of this dream that he had nurtured for so long. There was also Peter Miller, Jr., the tri-lingual native missionary; the people of Calhoun County; Pastor Beedy of First Church, Balboa; A. I. D., for a chlorinator and preliminary plans; the 3rd Civil Affairs of the U. S. Army; and Air Force helicopters that build a 35 foot steel tower and raised a tank to the top of this tower to supply the second floor of the hospital and hotel; the cooperation of the Minister of Health, I.D.A.A.N. and the Panamanian Government; and, of course, the united work and effort of the Indians on the island.

On the tank itself will be placed the words of John 4:13-14.



Aubrey Edmondson laying the pipe.



San Blas women collecting some of the first water.

# MISSISSIPPI BAPTISTS

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The Mississippi Baptist Foundation was incorporated in 1943 with assets of \$13,035.80. As of June 30, 1969, the assets of the Foundation were \$3,404,030.10.

All monies received are invested in first class securities balanced between growth and income.

All income from investments is sent to individuals, institutions, or agencies designated by the donor.

Income allocated July 1, 1968, through June 30, 1969, was \$183,705.21

Capital gains July 1, 1968, through June 30, 1969 were \$57,982.50.

Net increase in principal, July 1, 1968, through June 30, 1969, was \$352,895.21.



Seven of these trustees are outstanding business men and Baptist laymen and two are Baptist pastors: Members of Board of Trustees of the Foundation. From left: Rev. Carey E. Cox, Jackson, Executive Secretary; J. W. Barfield, Jackson; A. L. Boone, Winona; Delmar Simmons, Jackson, president; Grady Doss, Eupora; Dr. Brooks Wester, Hattiesburg. Not pictured are C. J. Kees, Magee, vice-president; C. H. Kennedy, Brandon; Dr. John Traylor, Gulfport, and Don Baker, Leland.



Executive Committee of Board of Trustees of the Foundation. From left: J. W. Barfield, Jackson; A. L. Boone, Winona, and Grady Doss, Eupora.



# SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON ———— LIFE AND WORK CURRICULUM ————

## Jesus Announces God's Kingdom

Isaiah 61:1-4,  
Matthew 4:12-25; 9:35-38  
By Clifton J. Allen



**The Lesson Explained**  
**THE KING AND HIS MESSAGE**  
(4:12-17)

The arrest of John the Baptist by Herod (see Matt. 14:1-12) marked the close of John's ministry. Jesus withdrew from Judea to Galilee probably for two reasons: to avoid official notice by Herod; to carry forward his work where there would be more open-minded response than in Judea and Jerusalem. Capernaum was a city of importance and strategic point of contact with people. Matthew saw in this the fulfillment of the prophecy of Isaiah: the ministry of Jesus brought light to people who sat in darkness and in the region and shadow of death. The light of the knowledge of God burst forth from him who was the Son of God. His message rang out the imperative demand that men would change their minds and renounce their evil ways, open their minds to the truth about the kingdom of God, and open their hearts to receive the King himself.

**THE KING IN ACTION** (4:23-25)

Jesus was a man of action. He called four fishermen to become his personal companions and helpers in his work. They were to be fishers of men, engaged with him in a ministry of calling and saving people for the everlasting kingdom of God. He poured out his energies in preaching, teaching, and healing. He taught the way of righteousness and how people ought to live in fear of God. He proclaimed the good news of God's grace toward all men and his compassionate forgiveness offered to sinners. He healed every kind of disease of mind and body, thus showing his compassion for those who suffer and for all who are handicapped and demonstrating his power to make them whole and sound. In the thinking of Jesus, salvation is a unity and is inclusive of the whole man that the whole personality may reflect the blessing and purpose of God.

**WORKERS FOR THE KINGDOM** (9:35-38)

These brief verses record a subsequent tour of Jesus throughout Galilee to minister to men in their ignorance, sickness, *lostness*. He could not look upon the crowds without being moved to compassion for them. They were harassed and helpless; they were like scattered sheep, without a shepherd. They were the victims of circumstance and of sin and in dire need of help. The condition of the crowds is descriptive of all humanity apart from the saving grace of God in Christ. The crowds impressed on Jesus the urgent need for workers. Like ripened grain ready for harvest, so is the human situation. Workers are needed for a ministry of relief to physical need—the sick, the poor, the handicapped, the neglected, the oppressed. Workers are needed to minister to people who are mentally sick and lonely and burdened and impoverished, and workers are needed to minister to people in spiritual need—lost in sin, wayward in life, discouraged in heart, stricken by doubt and confusion, exploited by false teaching and greedy men, and destitute of hope and purpose.

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evil order. — Through the living Christ, the kingdom of God is a reality on earth now. If opposes the power of Satan. It calls men everywhere to break their ties with the powers of darkness and to become children of light. The kingdom of God injects into the realm of human history the mighty power of the gospel of grace and the moral dynamic of the righteousness of Christ and, through the redemption of the cross, breaks the stranglehold of Satan over the lives of men. Jesus challenged evil forces in the days of his flesh. He does not hesitate now to hurl the full force of his redemptive power and compassion and love and perfect goodness into the conflict with the hosts of wickedness.

## Pastors Invited To Preview Graham Film

"HIS LAND," the latest Billy Graham film, will be released for church showings, February 15, 1970. This outstanding, one-hour, color, prophetic film vividly portrays the wonder and beauty of the Holy Land.

This is going to be an extraordinary film — exciting and different. Exciting and different because it's much more than a travelogue: it's beautiful — and dramatic! It brings out vividly today's fulfillment of scripture: "... the desert will blossom with flowers, ... the desolate land will be tilled, and the ransomed of the Lord will go home along the road to Zion!" "As we look at the world situation today, the evidence of the need for an awakening of God's people to the urgency of the hour is to real. We believe this film will have a tremendous effect as a tool of evangelism in accomplishing this task," states R. B. Deline, representative, Billy Graham Evangelistic Films.

All pastors are invited to attend a pre-view of the full film on January 22, 1970, 10:00 a.m., Capri Theatre, Jackson.

For information regarding booking write to: R. B. Deline, Box 431, Pontotoc, Mississippi 38863.

**Mt. Olive Calls Pastor**  
First Church of Mt. Olive has called

Rev. Foy Killingsworth as pastor. He moved to Mt. Olive December 16. He leaves Macedonia Church in Simpson Association, where he had served since October, 1962.

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By Bill Duncan  
Romans 4:1-25

Abraham was an example of the truth of the Gospel. Paul used this one, the Father of the Nation, for an illustration, because he was the best Jew who had to offer. Abraham gained acceptance by faith in God.

There are many people who look to Abraham as an illustration, who are not Christians. The Jews and Arabs alike consider Abraham to be their father. Therefore, the name brings a sense of attention, but for Paul here was an excellent example of what we call saving faith. Paul uses the idea, "Justification by faith," as John would use "born again." Both speak of new standing with God, which is only possible through faith. Righteousness by Faith and not by Law — 4:1-12

What light can we find upon this matter from Abraham? Well, long before the law, Abraham believed God, and it was reckoned for righteousness. The first account of this statement occurred in Genesis 15:6. "And he believed in the Lord; and he counted it to him for righteousness." Abram believed God that he would give him an heir, or that he could number his descendants as the stars of the sky.

God forgives ungodly men on the simple conditions of faith. In the forgiveness of God there are immeasurable blessings. To impute one is to count one as righteous.

Someone might say that God counts only the Jews as righteous people. There were some who were teaching that one had to become a Jew before he could become a Christian. Abram is given as an example of one who had faith and righteousness before the rite of circumcision was given.

Genesis 17: The rite was then a sign of the covenant already established with Abram. It was a testimony of faith. It was a seal of righteousness which came by faith.

Righteousness is a matter of the heart, not any external rite, or religious ceremony. The law was given to show people the need of faith in order to have righteousness. Abraham is the father or example of all those who believe and have experienced saving faith.

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## MC Announces New

## Master Of Music

## Degree Program

Mississippi College announced today the establishment of a master of music degree program as the college continues to expand its graduate program.

The announcement was made jointly by Dr. J. W. Lee, dean of the graduate school, and Dr. Jack Lyall, chairman of the Division of Fine Arts.

The degree program is being established in compliance with the requirements of the National Association for the Schools of Music. Applications are now being accepted for second semester which opens on January 28.

Addition of the master of music degree ups to four the graduate degrees offered by the college. The master of education, master of arts, and master of business administration degrees are already available.

The new degree will require 30 semester hours of academic work, including six hours for a thesis. Application must be made through the graduate school and all general requirements for graduate study must be met.

In addition, the master of music applicant must have completed an appropriate undergraduate degree with a major in music from an institution whose accreditation is recognized by the NASM.

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BAPTIST RECORD PAGE  
Thursday, January 15, 1970

**Criswell's New Book ...**



An optimistic personal testimony of W. A. Criswell's first year as Convention president. He speaks with candor concerning the controversy over his first Broadman book, with confidence over the church, and with discerning Christian frankness about today's racial problems. (26b) \$3.50

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### Upward Boys Harvest Pecans

First Church, Starkville, are pictured prior to annual pecan harvest for benefit of Lottie Moon Christmas Offering for Foreign Missions. This year the class was 100 per cent in attendance for the special event, resulting in harvesting and selling pecans for \$38.45 which was contributed for the worthy cause. Front row l. to r.: John Lewis, president; John Barton, vice pres.; Glenn Robinson, sec.; Mason Buckner, ass't sec.; Arlis Anderson, teacher. Back row l. to r.: Freddy Craddock; Allen White, shm., special events committee; David Linder; Eddie Martin; Lee Howell. Also assisting was Steve Hardee, a fine member of another class. Dr. D. C. Applegate is their pastor.



### Exceptional Children At Goodyear Present Special Christmas Program

The Christmas story was presented during the holidays by the Exceptional Children's Training Union Class of Goodyear Church, Picayune.

Different scenes and characters were introduced by carols, sung by the Primary choir, led by Donna Blades. Characters portrayed were: Angel, Nell Smith; Shepherds: Judy Temple and Janet Johnson; Joseph: Robin Rouillier; Mary: Joy Mitchell; Three Wise Men: Desiree Wolms

ley, Mike Mostellar, and Patrick Blades. The program was under the direction of Mrs. Dewey Blades.

A reception was held in the church recreation hall after the program; for the exceptional children and their parents. Refreshments were furnished by the Town and Country Homemakers Club of Picayune and the church. Mrs. Margaret Dawsey and Mrs. Blades entertained and served the children and guests.

This Training Union class for



### Carey Plans For "C-Day"

DR. DON STEWART, chairman of the department of religion and philosophy, William Carey College, directs the ministerial students in the C Day program which regularly sends prospective ministers out into Baptist churches within a given association. The students speak in a variety of pulpits on the same Sunday and evaluation of their work is made by the regular ministers. Shown with Dr. Stewart, seated, are Billy Renick, Petal sophomore, left, and Tim Rayborn, junior from Jayess. Students will be involved in C Day activities in Jackson County in January and in Lincoln County in March.

exceptional children is one of the first in Mississippi. Goodyear Church also has a Sunday school class for exceptional children.

The Training Union class also sponsored an entry in the annual Christmas parade in Picayune. They decorated the church bus with a nine-foot sleigh filled with packages, two six foot reindeer, and a six-foot Santa Claus and Christmas tree. All the retarded children from the class in the public school, and area of Picayune, were invited to ride. Over thirty children participated. The children all wore Santa Claus hats, sang carols, and threw candy and beads to the crowds. Mr. and Mrs. Dewey Blades are leaders of the class. Rev. Arlis Grice is pastor at Goodyear.



### Carey Alumni Association Elects Officers

NEW OFFICERS for the William Carey College Alumni Association pose for the camera. The first official meeting of the year will occur on January 24, at 10 A.M., for members of the executive council. Left to right: Nathan Harber, Slidell, La., executive council member; Bill Ryan, Mobile, executive council member; Mrs. Frances McCrory, secretary; Dr. Jay Pinson, vice-president; Louis Scott, Mobile, president; and Mrs. Bessie Bates, treasurer. Other executive council members not present for the photo are: Miss Evelyn Steadman, Rev. Jackie Hamilton, Quitman, and Miss Jo Ann Flanagan Pascagoula. Scott, Dr. Pinson, and Mrs. Bates are serving their second year in their respective offices. All officers whose home towns are not mentioned above, are from Hattiesburg.

### Devotional

## God Never Changes

By Billy Hudgens, Associate  
Sunday School Department

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God." Psalm 90:2. (RVB)



Parents of first year college students invariably make one comment about their children—"He has changed so much." Evidently, the first year away from home almost always brings about considerable change in an individual. The maturing process takes a tremendous leap forward during this one year.

Man makes this same change from decade to decade. Think with me about the difference in these men and the times in which they lived: Abraham, David, Isaiah, Matthew, Paul, John and Charles Wesley, B. B. McKinney, Billy Graham. Vast is the difference in these men and the time in which each lived. Yet their God is the same. All of these men worshipped the same God and He has not changed.

Many are the reasons for the change in man. The one reason we are looking at is his increased knowledge of God. God has continued to reveal Himself to man and this revelation has produced changes in man. Some of the changes have been social, some moral, some spiritual. Some men have been drawn closer to God, some have not. The fact remains that it is not God that has made the change.

God is incomprehensible to man in the sense that man cannot come to a full and complete understanding of Him, but he has made sufficient revelation of Himself to man to enable man to know Him. This knowledge of God is innate in man, and it is also acquired. The fullest disclosure of His nature was in the sending of His Son, Jesus the Christ.

The years that lie ahead offer us untold opportunities to be drawn closer to God. Our methods of studying and teaching the Bible are better—our unfolding knowledge of the universe reveals the marvels of God's wisdom—the study of life itself causes one to be awed by God's planning.

How will we react to this continuing revelation of God? Will man be drawn closer to God or will he drift farther away, thinking he is self-sufficient? Perhaps the future of mankind hangs in the balance.

"But the Lord is the true God: he is the living God and the everlasting King. At his wrath the earth quakes, and the nations cannot endure his indignation." Jeremiah 10:10 (RSV)

## Names In The News

### Harrison Is Ordained

Rev. Irceel C. Harrison, Jr., a former president of the Mississippi Baptist Student Convention, and associate director of student work at the University of Southern Mississippi during the summer of 1967, was ordained to the Gospel Ministry by Oakdale Church, Mobile, Alabama, on Sunday, December 21. Rev. Louie Farmer, Jr., director of Baptist student work at the University of Southern Mississippi, delivered the ordination sermon. Rev. R. U. Ferguson is the pastor of Oakdale Church. Irceel received his B. S. degree in 1965 from the University of Southern Mississippi. Following graduation, he spent two years on active duty in the U. S. Army with one year in the Republic of Vietnam. He holds a commission as a first lieutenant in the Army Reserve. He is presently attending Southwestern Seminary in Fort Worth, Texas, where he will graduate in May, 1970, with a master of divinity degree. Pastor of Clairette Church, Clairette, Texas, he is married to the former Rita Fairchilds of Morton. They have a daughter, Sharon Elizabeth. His parents, Mr. and Mrs. Irceel C. Harrison, Sr., reside at 1014 Belvedere Circle West, Mobile, Alabama.



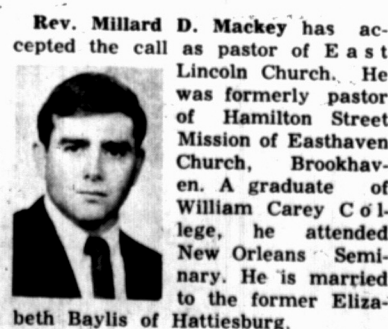
Bobby Boswell of Hogsansville, Georgia, graduate of West Georgia College, Carrollton, Ga., presently a second-year student at New Orleans Seminary, is the new pastor of Leaf River Church, Collins. His former pastorates include Bethel Church, Luthersville, Ga., and Bala Chitto Church, Magnolia.



Mrs. J. Wayne Fuller, Southern Baptist missionary stationed in Amman, Jordan, reports that 8,000 people of Arab countries are enrolled in a correspondence course on the life of Christ. The course is sponsored by the publications committee of the Arab Baptist General Mission (organization of Southern Baptist missionaries in Jordan, Lebanon, and Egypt).



TOMMY WHALEY, shown at right, was ordained to the gospel ministry on Sunday, December 7, by Pleasant Hill Church, Columbus. The ordination was at the request of Faith Baptist Church, Columbus, where he has been called as pastor. He is the son of Mrs. Delie Whaley and the late Mr. Whaley. Pictured with him is Rev. C. A. Hess, pastor at Pleasant Hill.



Rev. Millard D. Mackey has accepted the call as pastor of East Lincoln Church. He was formerly pastor of Hamilton Street Mission of Easthaven Church, Brookhaven. A graduate of William Carey College, he attended New Orleans Seminary. He is married to the former Elizabeth Baylis of Hattiesburg.

A new Director of Graduate Studies in the School of Theology has been appointed at the Southern Seminary. Dr. W. Morgan Patterson, associate professor of church history at the seminary since 1959, was appointed to fill the vacancy created when Dr. William E. Hull was appointed Dean of the School of Theology. Patterson will also continue to teach in the church history division of the seminary.

The following seniors have been honored by selection for the feature section of the 1970 Mountaineer, Blue Mountain college yearbook: May Queen, Rosemary Sample of Sheffield, Ala.; Maid of Honor, Juanita Wong of Greenville; Charm, Brenda Lee Moore of Tampa, Fla.; Dependability, Mary Howell of Bolivar, Tenn.; Friendliness, Martha Nell Upchurch, of Macon; Field Day Queen, Jo Hughes of Meridian; Sportsmanship, Betty Morris of Houlika; and Versatility, Mary Marston of Iron Mountain, Mich. Charlotte Garrison of Pontotoc was chosen by the faculty to represent the quality of intellectuality.

### New At Calvary, Yazoo

Calvary Church, Yazoo City, has called as pastor Rev. Jerry E. File, graduate of Hinds Junior College and Mississippi College, and Southwestern Seminary. While a student at Mississippi College, Mr. File was pastor of Parkview Church, Leland. While at the seminary, he was pastor of Lois Church, Valley View, Texas.

He is married to the former Helen Ruth Neely, daughter of Mr. and Mrs. Horace Neely of Yazoo County. They, with their two children, Jerry, Jr., 6 and Kimberly Ruth, 2, began their ministry at Calvary December 28. They now reside at 144 East 18th Street, Yazoo City.

Henry Self received a plaque of appreciation from Baptist Memorial Hospital, Memphis, Tennessee, at a recent meeting of its Board of Trustees. His service as a member of the hospital's governing board dates back to 1957. During his tenure of office Mr. Self has served as Second Vice-President, First Vice-President, as a member of the Executive Committee of the Board and on its Joint Conference Committee. Mr. Self is a resident of Marks, Mississippi.

Miss Gwen Powell, missionary appointee to Jordan, will attend the 14-week missionary orientation program beginning Jan. 12 at Callaway Gardens near Pine Mountain, Ga. (address: P. O. Box 535, Pine Mountain, Ga. 31822). Born near Shannon, Miss. she moved several times with his family while growing up, completing high school in Nettleton, Miss. The former Florence Blush, she was born in New Orleans and lived there and in Edwards, Miss., while growing up.



Mrs. Mary Jo Baird was guest speaker for the Christmas program at Shiloh Church, Chickasaw County, on December 23. She showed slides and told about the work she and her husband did while serving a three-year tour with the Air Force in Misawa, Japan. The Bairds taught English and Bible study in three Japanese missions. They were also active in the English-speaking Baptist church in Misawa. The highlight of the evening at Shiloh was the decorating of the "Christmas Tree for Christ." The Lottie Moon Offering was placed in brightly colored envelopes and used as the only tree decoration. The offering amounted to \$276.87, according to Rev. Bobby Long, pastor.

### Called To Highland

Rev. Bobby Thompson has assumed duties as pastor of Highland Church, Vicksburg, after serving Natalbany Church, Natalbany, La. Native of Morton, he is the son of Mrs. Lorene Thompson and the late James L. Thompson. He was ordained at Leesburg Church, Rankin County. Graduate of William Carey College and New Orleans Seminary, he has held pastorates in Mississippi and Louisiana.

In Louisiana he served as association clerk, evangelism chairman, and president of the ministerial association.

Mrs. Thompson is the former Lindrith Jones of Canton, graduate of William Carey. The couple has a one-year-old son, Revray Zane.

On December 19, a reception was held in Fellowship Hall honoring the new pastor and his family, at which time gifts were presented in token of love and appreciation.

## Off The Record

### Drive-In Service

A chronic car thief was in court for stealing again. "Why did you take the car?" the judge asked. "Your honor," the thief said, "it was parked in front of the cemetery. I thought the owner had died."

### Watch It, There!

The four-year-old boy stood in front of a supermarket fruit counter stuffing grapes into his mouth as fast as he could. No parent was in sight. An inexperienced stock boy stood by helplessly. Suddenly a woman appeared, stared in horror at her son and shouted, "Billy, not so fast!"

### Just Following Directions

Two ants crossed a cracker box running at full speed when all of a sudden one stopped. "Hey, man, why are we going so fast?" "Don't you see?" panted the other. "It says—tear along dotted line."

### What's That Again?

One of the truly great exam boners was this one written by a college student: "The difference between a king and a president is that a king is the son of his father, but a president isn't."

Runner-up was this exam answer: "The Magna Charta provided that no free man should be hanged twice for the same offence."

### Misfit

I hear they're investigating TV fans. They caught a fellow the other night eating a TV dinner in front of the radio.



Rev. Bob Garsee, pastor of First Church, Rosedale, is shown, presenting Mrs. John Brister her ninth-year pin for perfect attendance in Sunday school.

### Hospital Trustees Elect Exec. Com.

Members of the Executive Committee of the Board of Trustees of Mississippi Baptist Hospital have been selected, hospital administrator Paul J. Pryor said today.

They include Rev. W. W. Causey, Jackson; Marvin Collum, Jackson; Sidney Davis, Mendenhall; Zach T. Hederman, Jackson; T. Harvey Hedgepeth, Jackson; Pat McMullan Sr., Jackson; W. R. Newman, Jackson; and Rev. James Yates, Yazoo City.

Earlier, the Board had elected Hedgepeth president, Newman as vice-president, Yates as secretary-treasurer, and Collum as chairman of the Executive Committee.

### Young Evangelist --

(Continued from page 5)

cording to God's design for his life, and that this is only possible through a personal relationship with Jesus Christ.

In order to keep pace with his expanding ministry, Richard Hogue Evangelism, Inc. was formed in Oklahoma City on September 4, as a non-profit religious corporation.

Already, Mr. Hogue is traveling with a team of seven persons, including his wife, Marilyn, who organizes elementary children into crusade action groups known as the "Jets". Darcie Hodges of Oklahoma City is the mainstay of the team as Mr. Hogue's music director. His wife, Sharon, provides piano accompaniment.

Mary Mauldin, Bill Landers and David Smith round out the Hogue entourage as a bright contemporary singing group. This college age trio turns their crusade involvement into a flurry of personal confrontations with teen-agers through coffeehouse engagements, pop concerts and school assemblies — all with the aim of sharing their personal faith in Christ.

Even though he is a young man, Richard Hogue is not a young Christian. He received Christ personally at the age of nine, and during his own teen years grew spiritually through the ministry of the First Baptist Church of Lawton, Oklahoma. Prior to entering a full-time ministry of evangelistic preaching, Mr. Hogue attended Oklahoma Baptist University and served as associate pastor at the First Southern Baptist Church of Del City, Oklahoma.

Through June of 1970, Richard is scheduled to lead more than 20 church and area-wide crusades in seven states, the West Indies and the Far East.